REFERENCE

j-396 Liu Hsiang G2664.58 U5
Typical women of China

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/typicalwomenofch00liux

TYPICAL WOMEN OF CHINA.

[Liu Hsiang]

TYPICAL WOMEN OF CHINA.

[*Abridged from the Chinese Work*
"RECORDS OF VIRTUOUS WOMEN
OF ANCIENT AND MODERN TIMES."]

By Miss A. C. SAFFORD.

KELLY AND WALSH, LIMITED,
SHANGHAI—HONGKONG—YOKOHAMA—SINGAPORE.

1891.

NEW
LIC LI Y
G 266458
TOR LENOX
EN FOUNDATIONS

346
L

EDITORS' PREFACE.

THE who devoted much time and labour in translating this volume was called to lay down life's burdens and enter into rest before its publication had been commenced. The three friends to whom this task was committed have found it truly a labour of love, while they regret its publication has been unavoidably delayed for so long.

They now join in the hope that the earnest desire of Miss SAFFORD in undertaking this work may be abundantly realised. . . . . She hoped the book might serve to interest the women of Christian lands in the condition of their sisters in China, by drawing aside the veil which during the ages has hidden so many millions of lives from the rest of the world, and revealing what are the motives by which Chinese women are still actuated as well as the models which they profess and attempt to follow.

It is not difficult to see that there is much in their lives that is noble and beautiful, entitling them to claim kinship with the great and famous women of our home lands; and that they, too, are moved by love

and sympathy—true womanhood's inheritance. The Christian reader, however, cannot fail to mourn over the darkness and superstition which characterize some of even their noblest examples, and to earnestly desire that the mothers and daughters of China may soon be brought under the benign influences of that holy religion which alone can give real comfort and peace in this life, and a bright hope for that which is to come.

SHANGHAI, *July*, 1891.

INTRODUCTION.

THE origin of the Chinese work dates back to nearly two thousand years, to Liu Hiang, a distinguished author of the Han dynasty. As written by him, it contained only a few chapters, but it was a "recognized model of style." It was enlarged by an author of the Ming dynasty, and now contains three hundred and thirteen chapters, in four volumes, treating respectively of Woman's Virtues, Words, Deportment, and Employments. The original matter is interwoven with numerous extracts from Chinese Authors of more or less eminence, Confucius and Mencius heading the list. Many pages are but prolix, unedifying repetition of the merest platitudes, so that the translator has found it necessary to leave out whole paragraphs, and even chapters, rather than conduct the reader through such tedious wastes of dullness. Yet it is hoped that in this abridgment nothing has been omitted essential to exhibit the Chinese ideas of what a woman's character and training should be, or to furnish a true picture of the typical Chinese Woman's life.

This book, we are told, is read by all cultured native women, and the highest aspiration of many of them is to obtain a fame like that of its

heroines. Its influence has extended through centuries, an apt illustration of the tendency of the national mind to "go on in its old ruts by sheer *vis inertiæ*."

Whilst the anecdotes and reflections must often seem very insipid to our Western tastes, they take us into the homes of women of all ranks, and reveal much there that is curious and interesting. The translation doubtless has many defects. It makes no pretensions to being the work of a critical scholar. It is an honest effort to convey the real meaning of the original, "translating rather in accordance with the sense than precisely in harmony with the letter," and often paraphrasing the sentences and taking some license in expanding the sententious brevity of the Wên-li, in order to bring out the meaning more fully.

THE TRANSLATOR.

CHINESE AUTHOR'S PREFACE.

GIRLS should learn about Woman's Virtues, Woman's Words, Woman's Deportment, and Woman's Employments.

Confucius said: "Woman is subject to man; she cannot herself direct any affairs, but must follow the Rule of the three Obediences. At home [before marriage] she must obey her father; when married, she must obey her husband; after her husband's death she must obey her son. She may not presume to follow her own judgment.

There are seven causes for which a wife may be divorced, viz., undutifulness towards her husband's parents; having no son; immorality; jealousy; having a leprous disease; talkativeness; stealing.

In ancient times, according to the Book of Rites, a woman for three months previous to her marriage was instructed how to perform the duties of a wife, either in the ancestral temple [or chamber] of her family, or in that of the Imperial Clan. Then sacrifices were offered, and she was taught to prepare the animals, fish, vegetables and water-plants, used on such occasions.

The man goes to meet his bride, he takes precedence of the woman; he is strong and she is weak. Heaven takes precedence of earth; the king takes precedence of his minister; the husband is superior to his wife.

The rules of propriety make this distinction between the sexes, and when husband and wife maintain it there is affection between father and son. This affection existing between father and son, righteousness is generated; righteousness causes the observance of the rites, "or decorum," in everyday life and in worship; the rites being observed peace prevails everywhere. Without this distinction there would be no righteousness, and its absence makes men act like brutes.

The lady Ts'ao says, in her Precepts for Women, that in the early times a daughter, three days after birth, was laid under the bed, given a tile to play with, and sacrifices were offered to the ancestors. Laying her beneath the bed typified her future helplessness and subjection; the tile was the type of a laborious life, to be spent in serving her husband; and the sacrifices signified that it would be her duty to perpetuate that husband's ancestral line. These things are the chief end of a wife's existence.

The Ritual of Decorum contains the following rules for women: Be modest and respectful in demeanor. Prefer others to yourself. If you have done good, do not proclaim it; if evil, do not excuse it. Patiently bear insult and obloquy. Continually fear lest you do something wrong. Go to rest late and arise early, dreading not the earliest dawn, before the

darkness flees. Be industrious, never refuse one task because it is difficult, nor slight another because it is easy. Cultivate thoroughness in all you do, and order everything methodically.

Be sedate and modest, exercise self-control, and serve your husband, preparing his wine and food properly, also the ancestral sacrifices in their season. If you thus minutely perform your duties, you need not fear that you will be unknown and unpraised; that you disgrace your name is impossible.

The union of husband and wife resembles the relation of the superior and inferior principles, which permeates all things and influences the earthly and heavenly intelligences. The virtue of the superior principle is inflexible firmness; that of the inferior principle is pliable weakness. So man's strength is his honor, woman's weakness is her excellence. The proverb says, "Man is born with a strong nature like the wolf,—watch lest it grow weak; woman is born with a weak nature like the rat,—watch lest it grow strong." If a woman would live properly, nothing is better or her to cultivate than reverence: if she would escape rough treatment, let her cultivate docility. Reverential obedience is the great duty of a wife. The husband should lead and the wife follow him, this is the correct relation.

The lady Ch'ang, in her Rules for Women, asserts that a husband may by a great number of good deeds accumulate merit to atone for his errors, but a wife can attain completeness only through practice of the four studies assigned to women.

In the Classic of Odes these lines are found:—

> "Under the window of the ancestral hall,
> She sets forth the offering of water-plants"

signifying that harmonious family life all women should lead, according to the rules of decorum, pursuing domestic duties in the inner apartments.

Though a woman had elegant deportment, fascinating manners, eminent gifts, was eloquent in speech and perfect in beauty, yet lacked virtue, and wielded power beyond her sphere, she might subvert a city, and her words might overthrow a kingdom. She would be like a fragrant flower that yet conceals a sting, like an earthen tile gilt to resemble a dazzling gem. If she had control in an empire, she would imperil its safety, or in a family, she would bring it to ruin.

In the Classic of Changes we are told that a family is happy when the women are virtuous. The proper place for women is in the inner apartments; the proper place for man is in the outside world. If the sexes occupy their proper places, the grand law of heaven and earth is fulfilled. If the father be properly treated as a father, the son as a son, the elder brother as an elder brother, the husband as a husband, the wife as a wife, then the family is correctly regulated, and when this is done the universe has repose.

We have now discussed fully the great principles which are so necessary for girls to learn, and which are illustrated in this work by the admirable sayings and good deeds of women of ancient times.

TYPICAL WOMEN OF CHINA.

WOMAN'S VIRTUES.

PART I.

Chapter I.

WOMAN'S virtues, says the lady Ts'ao, are not of a conspicuous or brilliant order. They are purity, refusal of a second marriage if her betrothed or her husband should die, the right government of her household, the practice of modesty and humility, and the regulation of life by the rules of propriety.

The Decorum Ritual teaches that "*Service rendered to a husband* has five aspects. In the early morning the wife must bind up her hair with broad cross-pins, as if preparing for an audience at court, and show to her husband the reverence of a subject to his monarch. After washing her hands, she must prepare food and offer it to her husband with the

respect a son observes towards his father. If her lord act perversely she must behave to him as a younger to an elder brother, and if he errs, she must assist him to retrieve his error, with the love of friend for friend. Only in the most retired hours should the affection of wife for husband be manifested."

Chapter II.

A wife should look up to her husband as to Heaven through her whole life. A loving union resembles the harmony of lutes and harps, and, harmony prevailing in the home, the family prospers. If the husband and wife are not in harmony, the five relations are marred, the couple are like opposing lances, and there is no end to their troubles. Surely the wife should be respectful, obedient, and compliant towards her husband, and thus discharge her duty to the utmost, and she must share in his joys and in his sorrows all their days. Thus Mencius has written: "On a woman's marriage-day her mother goes with her to the door and cautions her, saying, 'You are going to your new home: be reverential, be dutiful, be obedient to your husband.'" This is the correct rule for wives.

Chapter III.

The husband [should his wife die] may marry a second time, says the lady Ts'ao; but for the wife, there may be no second marriage

ceremonial. To gratify the wishes of the One Man [*i.e.*, the husband] is the fulfilment of the wife's destiny; to lose his favor is to ruin that destiny. How can a wife not strive to win her husband's affection?

The true doctrine of husband and wife requires the latter to live in perpetual seclusion. If she goes abroad often, scandal is excited; scandal being excited, gossip prevails; when gossip prevails, she becomes reckless, and, being reckless, she ridicules her husband. Now then, things have a crooked and a straight side, words have a right and a wrong meaning; the person who is right cannot but shew resentment, and the one who is wrong will surely recriminate. From resentment and recrimination outrageous conduct arises, for if the saucy wife does not restrain herself, the husband pursues her with reprimands, and mutual rage leads to blows. Husband and wife should live under the rule of self-respect, and in loving unison. But having struck each other, how can self-respect continue; having exchanged reproaches, how can loving unison endure? These being destroyed, the twain are separated in heart, in consequence of the wife not knowing how to reverence and obey.

Chapter IV.

The Classic of Changes describes the marriage relation to be as unchangeable as the law which governs it:

> "Gently blows the east wind, and clouds
> And rain come.

Husband and wife should strive to be in accord,
And not let angry passions rise.
When we gather the mustard we do not throw it away because of its roots.
If I do not sully my good character,
I ought to live with you until death." *

Chapter V.

Ngo Kwang and Nü Ying were the wives of Shun, and the daughters of the Emperor Yao.

Shun in his early years lived in obscurity, in a very lonely place. The president of the princes recommended him to Yao as a suitable person for his successor. In course of time Yao bestowed his two daughters on Shun in marriage, and observed carefully his conduct in domestic life as a test of his character and his capacity to govern.

Shun's wives dutifully served him, living amidst the "channelled fields" of his farm at Mount Leih. They did not presume on being the daughters of an Emperor, but were plain and decorous in style, performing all the duties required of a good wife.

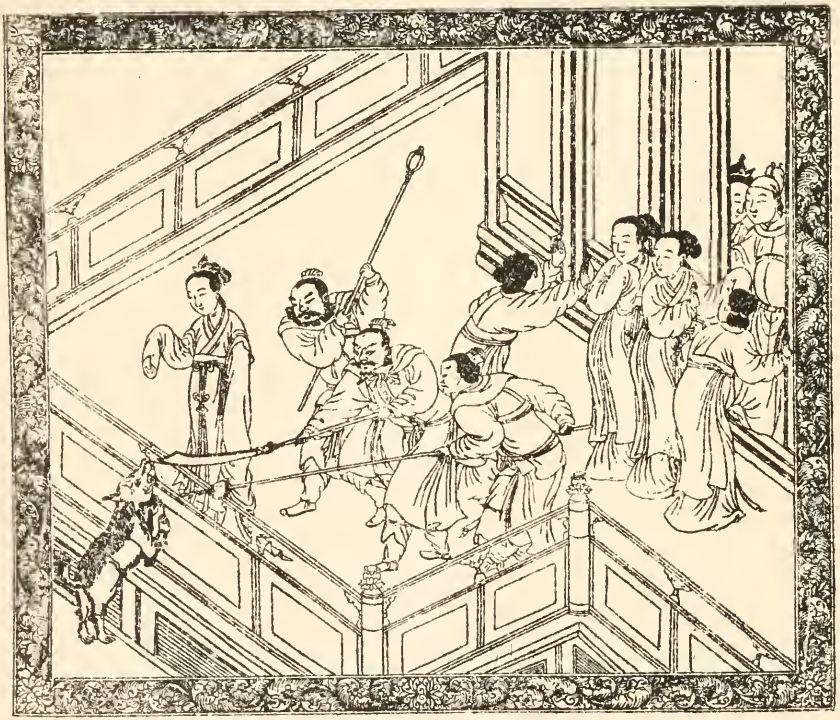
When Shun was made Emperor, the world saw and praised their wisdom and pure benevolence.

Shun died at Ts'ang-wu, whilst making a progress through his dominions, and his wives wept themselves to death at his grave near the

* See Legge's Translation of the *Book of Odes*, as also used in other odes succeeding.

The Emperor Shun's wives faithfully serve him.

See page 4.



Fung-chao-i faces a bear to save the Emperor.

See page 8.

River Siang. They are known in history as the Siang Ladies; also, are called the Superior Ones.

Chapter VI.

Wen Wang, of the Chow dynasty, was even from his infancy famous for intelligence and goodness, and in his manhood he found a superior woman, the lady Sze, worthy to be his wife. From the moment of her arrival at his court all the courtiers perceived her disposition to be modest and virtuous, and her praise is celebrated in an ode, "The Cry of the Gulls." * The feudal princes of the South were under Wen Wang's protection. They were able, upright, virtuous men, ruling well their families, and their wives and daughters enjoyed the favor of Wen Wang's wife and exhibited the most retiring and unspotted virtue. Hence on the marriage of one of these ladies she was welcomed in her husband's family, and the ode of "The Magpie's Nest" was made in her honor:

"The magpie has a nest,
The dove resides therein:
This bride goes to her husband's home,
A hundred chariots wait to receive her.

The magpie has a nest,
The dove occupies it:
This bride goes to her home,
A hundred chariots accompany her.

* Omitted as too lengthy.

The magpie has a nest,
The dove fills it:
This bride goes to her home,
These hundreds of chariots complete her state."

[The seventh chapter is omitted, as it closely resembles the one preceding.]

Chapter VIII.

In the days of the Han dynasty, Pao Süen married a lady of the Hwan family, Shao Küin by name.

Süen was once the pupil of her father, and the content which he then showed in the midst of poverty had gained his master's admiration, and when the daughter married him, the father presented her with many pieces of silk and other valuable articles. Süen was displeased, and said to his wife, "From your childhood you have had all you wished for, and you are accustomed to wear beautiful ornaments. I have lived in poverty, and am not your equal." The wife made reply, "Because you are virtuous and trustworthy my father has given me, your worthless handmaid, to wait on you with towel and comb [*i.e.*, to be your wife]. I await respectfully your orders; you have only to direct to be obeyed."

Süen smiled and said, "If you are able to do this indeed, I have a wish." His wife understood his meaning, forthwith sent back her father's servants with all the gifts they had brought, changed her elegant long robes for short skirts suitable for work, and, mounting a cart, of which Süen was the driver, went to his home. When they arrived, she

first bowed down before his mother, in compliance with the rules of propriety, and then took an earthen jar and brought water from the well. The neighbors all commended her practice of a wife's duties.

Liang Hung's noble character was esteemed highly by many influential families who desired him for a son-in-law, but he would by no means consent to marry. The Ming family resided in the same district with himself, and had a daughter named Meng Kwang. She was stout and coarse, exceedingly ugly, and of very dark complexion, and was so strong as to be able to lift a rice-mortar.*

This Meng Kwang told her parents that she wished to marry Liang Hung, and added, "Unless the suitable person is chosen, I will not marry anyone." Hearing this, Liang Hung made her his wife. As a bride in their home she was decked with finery of every description, and for seven days Hung would have nothing to say to her. At last she knelt before him and begged to know how she had offended him.

He made answer: "I selected a poorly-dressed woman, to live with me in retired fashion amongst the hills. But the woman who has come to me wears garments of variegated silk, paints her face, and blackens her eyebrows. How can I approve of her?"—"I have dressed thus only to test my husband's real wishes," explained the wife. Then she changed her dress, threw aside her beautiful head-dress, donned plain cotton clothes, and betook herself from that time to hard work, greatly to the delight of her husband, who said, "Truly this woman is Liang Hung's

* Such a mortar weighs from 100 to 180 pounds.

wife." She earned the title of Tuh Yao, or Shining Virtue, as she labored with her husband among the Pa Ling hills, cultivating the ground and weaving cloth. . . These anecdotes illustrate how a wife should serve her husband. If she loves to dress handsomely and wear rich ornaments, yet to please her husband gives up these things, her excellence is complete.

The customs of the present age have deteriorated. The man of this day, when he takes a wife discusses the property to be gained; the woman on her side is bent on getting a fine *trousseau* from her mother, and cannot be satisfied. With little modesty, and no sense of shame, she clamors for jewellery and valuables of every kind.

Again, the man often shews a low and sordid nature in that he is very angry if his bride comes to him with only a few bridal gifts. Can you read these records and not blush with shame for our degeneracy?

Chapter IX.

The monarch Yüan Ti was visiting a collection of tigers and other fierce animals, when suddenly a bear broke loose, and, climbing up the railing of the enclosed space, endeavored to reach the top. The ladies of the court all fled and hid themselves, except one, Fung Chao I, who with a determined countenance braced herself upright in front of the animal. Some of the king's guards killed the bear, and then the king asked Chao I, "Why did you alone show no alarm?" She replied, "I feared lest the

bear might break through to your daïs, and knowing that if he seized one person he would be satisfied, I placed my body as a screen for yours." For this the king afterwards rendered double honor to Chao I.

Chapter X.

In the days of the Southern Sung dynasty, a man of the prefecture of Ch'u was taken captive by a band of robbers, who were about to kill and eat him, when his wife with tears thus implored them: "Only my husband remains of all his family. I beg you to spare his life and take me in his stead." The band granted her prayer, and she became their victim, whilst her husband was set free.

Che Cheng* had reigned eleven years when there occurred a great famine in the Fang Shan district. Some starving soldiers seized one day the peasant Li Chung I, intending to make a meal of him. His wife was told this and hurried to the spot, where her tears watered the earth as she thus plead with the soldiers: "The man you have captured is my husband. Oh! pity me, and do not kill him. We have hidden in the ground at home a jar of sauce and a few pints of rice. Take these, and let him go." The soldiers refused, and again the wife plead: "My husband is very lean and will scarcely be a mouthful for you. I am fleshy, and of dark complexion, and they say that the flesh of such persons is excellent eating. I am willing to die and to be eaten, for his sake." She had her wish;

* Yüan dynasty.

her husband was spared, and of all the people who heard of her sad fate there was not one who did not grieve.

That human beings should ever have been eaten, and such sacrifices as these wives made be called for, revolts humanity; with the ancient times such things have passed away. Still, if a wife reverences her husband as Heaven, and a time should come when it is necessary, from his life being in danger, she must not hesitate to die for him. This is her simple duty.

Women have petitioned the emperor to allow them to undergo the penalty of the law in the place of their husbands, as the wife of Yang Ki Shing, who offered herself to be beheaded in his stead in the market-place at Peking, but her petition was not granted.

The wives of the three Wangs also entreated that they might be allowed to die, as substitutes for their husbands, and such devotion brought a free pardon to these men.

[*The virtue of serving the husband's parents*, comes next. The eleventh and twelfth chapters are for the most part superfluous. One passage towards the close of the former may be noted, viz., "The daughter-in-law should resemble the shadow and echo of her mother-in-law. So shall she be praised by all who know her."

And again, in chapter twelfth, we read: "If you bend your will to obey the orders of your mother-in-law, she will be pleased, but you will have only performed your duty. If she makes you eat bitterness, do not forget this, and even if she is cruel and oppressive, do not hate her."]

Chapter XIII.

The Deeorum Ritual has a chapter of "Rules for the Inner Apartments," which instruets sons and their wives to be filial and reverent to their parents, never disobeying a command nor delaying in its exeeution. If their parents give them any food which is disagreeable to them, they should at least taste it, and await other commands [or permission to put it aside]. If they give them clothing which does not suit their taste, it must be worn, and commands awaited, as before. If their parents set them to work, and then send another to do the work in their stead, though they do not desire this, they will yield up the work to him; and if it be done improperly, they can do it over again. If the son does not love his wife, and his parents say, "She serves *us* well," he should treat her in the minutest particular according to the rules of propriety, even until her death. If the son loves his wife, and she is distasteful to his parents, he should send her away.

Sons and their wives should have no private possessions [from the parents]. They should not seeretly borrow or secretly give away anything.

Should the relatives of the daughter-in-law bring her a gift [from eatables to fragrant flowers] she must first offer this gift to her husband's parents, and if they accept it be as delighted as if they had presented it to her. If they decline and return it she must receive it as though they were making her a gift, and lay it by until they may want it. Should

she desire to give it to some of her own brothers or cousins, she must seek permission to do so, and this being given she will present it.

[Chapter XIV is omitted.]

Chapter XV.

T'ai Tsung the Emperor gave his daughter, the princess Nan-p'ing, in marriage to the son of Wang Kwéi. When she first went home to an inferior family in station, the lady, in the pride of her heart, refused to render the service of a daughter-in-law to her husband's parents. "Ah," said Kwéi to his wife, "the sovereign should understand etiquette perfectly and must himself conform to its rules. He offered us his daughter, we did not court the alliance; how can we account it an honor that she has entered our family?"

Whereupon he and his wife seated themselves at a table, and ordered the princess to wash her hands, take an osier basket, and serve up their food according to etiquette.

This she did, and ever afterwards conducted herself as a daughter-in-law should.

Another princess, a sister of Nan p'ing, marrying under the same conditions, one of the magnates petitioned the Emperor to build a separate residence for her, resembling her palace home, and he urged that this was authorized by law and custom. But the princess hearing of it declined the honor, with this reason: "A wife should wait upon her husband's

parents just as she waited upon her own. Should I have a different home from my parents-in-law, I could not serve them morning and evening as in duty bound; and thus, I should never dare to feel at ease." T'ai Tsung was so pleased with her reply that he commanded the house of her father-in-law to be enlarged, and the insignia of imperial rank to be placed at the front entrance.

Chapter XVI.

The lady Ch'ang-Sun was very old and had lost all of her teeth. She had a daughter-in-law who rendered her most assiduous service. Every day she dressed her own hair early in the morning, then went to her mother-in-law's bedroom, bowed before her at the threshold, and, having assisted her to the family hall, "fed her with milk from her breast." The lady Ch'ang, although for several years she could eat no solid food, remained strong and healthy from this nourishment. But finally old age conquered; she became ill, and her descendants were assembled to see her die. Among her last words were these: "I can never requite the kindness of Ts'ui, my daughter-in-law; my best wish is that she may have sons and grandsons and that they may all be as filial and reverent to her as she has been to me." How could the family of Ts'ui not be flourishing? Her descendants exceeded in number those of all the neighboring families.

Chapter XVII.

When Chan Shao-fu was sixteen years of age she married. Time passed on, but no son came to brighten the home. The days were troublous, and at last her husband was sent away to help guard the frontiers of the kingdom against invasion. On the eve of departure he charged Shao-fu to take care of his aged mother, in case he went to the yellow springs [died] for, he said, "there is no younger son to provide for and serve her should I not return. Will you do this?" She promised him, and he went away, as it proved in the end, only to die.

His wife took unceasing care of his mother, her affection growing stronger year by year.

She made a support for them both by spinning and weaving, wore mourning for three years, and never thought of marrying again, not even when her parents, in pity for her youth and early, childless widowhood, would have induced her to do so. "No," she exclaimed, "my husband in his last words begged me to take care of his aged mother, and I gave him my promise. Should I be unfaithful to this, how could I bear to live any longer? I should wish to kill myself." Her parents, in fear of her committing suicide, desisted, and dared not say more.

She continued her filial service until her mother-in-law died, having passed the age of eighty years, the utmost bound of natural life.

Shao-fu sold all that she had and used the proceeds in burying the old lady according to the rites, and offering the usual sacrifices.

The prefect of her district, when he heard of her devotion, sent her a gift sufficient to provide for her comfortably the rest of her days, and the honorable title of Shao-fu (filial woman) was conferred upon her.

Chapter XVIII.

A lady of the Su family, of some literary attainments, had married, and discharged all her duties as a daughter-in-law in the most exemplary manner.

One night there was an alarm of thieves, and ten of them, armed with clubs and making a great uproar, leaped over the yard wall and entered the house.

The inmates ran in all directions and hid, leaving the mother-in-law behind them. Only Su ventured to brave the clubs, and made her way to the elder woman's side.

The thieves fell upon and beat her terribly, but she stood her ground. After they had gone the other members of the family crept out of their hiding-places. Su was asked why she did not run away also, and replied: "The difference between men and brutes is that the former have affection and regard for their fellows. If one of our neighbors were in straits I would hasten to help, how much more when our mother is in peril. How could I desert her and seek only to save myself, even though the risk of injury were as ten thousand to one?

[Chapter XIX may be epitomized in a few words, as a notice of a lady who was treated very badly by her husband's mother, yet "her

face never flushed with anger," nor did she ever speak of her mother-in-law's faults, even when her parents inquired if she were happy. So the hard, cruel woman, touched by such generous behaviour, became tender and loving; the neighbors praised the daughter-in-law, and her fame "as a model woman has not paled through a thousand autumns."

———

The twentieth and twenty-first chapters take up *the virtue of living harmoniously with the husband's brothers and sisters.* A few extracts only are given: "If a husband lives in harmony with his wife it is because his parents approve of her; if his parents approve of her, it is because she treats his brothers and sisters well, and they give her a good name. Their affection may not be lightly esteemed, and the wife who slights it is dull indeed."

"The wife of the elder brother, by virtue of her position and marriage, takes precedence of his younger sister. If the elder observe the rules of decorum she will treat the younger with the greatest kindness, draw her excellencies into the light, and conceal her faults in the darkness. Thus she will gain the good opinion of her husband's parents, and then he will delight in her. Her fame will illumine the city, and the reflex glow of meritorious honor will rest also upon her family.

"But should she act otherwise, and put on airs, this will arouse arrogance in the younger sister, her excellencies will be thrown into shadow, her faults dragged into the light. The parents-in-law will be

angry, the husband indignant; disgrace will follow that woman, and be reflected on her relatives.

"In view of these sources of glory or of shame, how can a woman not be circumspect?"

To illustrate these precepts, an instance is given of a lady who in prospect of her husband being appointed to office, and leaving his younger brothers and sisters at home in poverty, gave him all her surplus property, not leaving herself the ornamental hair-pins and ear-rings, asking him to divide it amongst the family. And as this did not suffice, when her husband actually entered office she persuaded him to give them a part of his patrimony. The whole prefecture we are told honored her truth and benevolence.

Chapter XXII.

Sin K'ai tells us of his father that "as he had been a filial son so also he was a strict father. On the first and middle of every month he received in the guest-hall the younger brothers, daughters-in-law, and other members of the family. All, having prostrated themselves before him, then arose and stood with bowed heads, and hands dropped at their sides, to hear his instructions and precepts. He often said to them, 'That the sons and brothers in many families have no righteousness is entirely because of the wives they have brought home. For these wives of different surnames, being gathered together in one house, soon begin to

quarrel about their respective standing and merits, and before long these quarrels are heard of outside of the family circle. The family itself is divided in feeling, and the members hate each other as enemies. All this is the work of your wives. There are very few husbands who are firm enough to resist their wives' influence, and not to be led astray by their words. I have seen many thus deluded. Now, amongst you, are there any of those quarrels of which I have spoken?'

"Our family would retire sorrowfully, not daring to question one word of our father's reproof, nor to be disobedient to his warnings."

And so K'ai's brothers, respectfully attending to and acting upon their father's instructions, preserved their family tranquility.

There are so many useless repetitions in the next three chapters that only salient points from them are inserted in the following extracts. *The virtue of living in harmony with the husband's sisters-in-law*, is the one under consideration.

"The greater number of sisters-in-law are quarrelsome," wrote an old sage. "If brothers can live together peaceably it is best; but if owing to their wives, they cannot, let them go their ways within the four seas.

The sight of the frost or the dew, as the seasons return, will touch their hearts to loving remembrance, and through days and months they must long and wait for news from each other."

"If those who are together for a brief period fall out, how much more easily those whose lives are passed in the same house.

Rarely do we meet with women who have self-control, and the explanation of these quarrels is that there is selfishness in the family arrangements. Each wife is set in her own way, partiality is shown, and heavy reproaches ensue. If these women could excuse the actions of others as they do their own, if they could take a mutual interest in each other's children, and nourish the sons of others as tenderly as they do their sons, there would be no trouble."

"In a large majority of instances the perception of the wife is neither broad, just, nor uniform. Hence, she lightly esteems her husband's relatives, alienates their love, and provokes their hate; and if the husband is not quick and watchful he will unconsciously be governed by his wife, and cross-purposes will prevail in the family." "The great facility in starting unpleasant talk is due to the stupid maids and concubines. They gossip from one wife and sister-in-law to another, especially to the principal wife, making remarks about each lady, often uncomplimentary, under pretence of devotion to the mistress of the household. If she refuse to listen they will not dare to come a second time; but if she listens, they will return again and again until the whole household is in contention, and the servants secretly enjoy the commotion they have created."

"The wife of the younger brother is subject to the commands of the wife of the elder brother, and she may not presume to sit or walk with her on terms of equality."

Chapter XXVI.

In the Tsin Dynasty, Wang Hwun married the lady Chung, whose father was himself an officer, and descended from one who had held the highest rank in the court. Chung was highly accomplished in the lesser learning, versed in the Wen-li Classics, and remembered what she had read. She was of admirable deportment, practised in the etiquette of politeness, and so was courteous to all, and a model in the domestic circle. Hwun's younger brother, Chan, took as his wife the lady Hoh [who had neither the rank nor the learning of Hwun's wife] but was expert in all kinds of domestic work. Chung became strongly attached to her young sister-in-law and did not assume an insulting manner because of her patrician birth. Nor did the latter let her plebeian extraction make her cringe before [or flatter] Chung.

Everybody praised Chung's deportment, and admired equally Hoh's skill in work, and peace prevailed in the family. Thus also, it was with the family of the Iăn brothers who lived under the T'ang Dynasty, and who resided with their wives in one house. When the women prepared and spun the hemp, not a single fibre was taken by either one to her private apartment [they concealed nothing for private use]. If the mother of the younger brother's wife made her a present, as of delicacies to eat, she gave the whole to her mother-in-law, and if she wished for any, would first ask permission to take it, never saying, "Is not this mine, why should I ask you?"

Though rich she was not proud; the wife of the elder brother, though poor, was not suspicious or jealous.

When either one was absent on a visit to her parents, the one at home took care of her children for her, nor inquired, "Whose son is this, why should I thus take trouble for him?" Nor did the children know any difference.

The Emperor decreed that these sisters-in-law, Ching and Sü, should have an honorary tablet, inscribed with the words, "Two such women are rarely seen" [or, it is difficult to find.] . . . If sisters-in-law were, like Chung and Hoh, wise and virtuous, like Ching and Sü, unselfish, families might live together in tranquility through a hundred generations.

Chapter XXVII.

Su Siao-ti was a daughter of the Ts'ui family. There were five of the Su brothers, and the wives of the four elder brothers each gossiped with her maid, and so found cause for daily quarrels, until the household was in a state of dissension resembling war to the knife. Accordingly, her relatives all pitied Siao-ti when she married into the family. "Ah," said she, "stones and wood, birds and beasts, could not be influenced, but lives there in the world any human being with whom one can daily associate, and not persuade them to good?" So she went cheerfully to her husband's home, and observed the most polite and respectful

demeanor towards her four sisters-in-law. When they lacked anything she quickly supplied the lack. When their mother-in-law gave them a piece of work to do, the ladies would look at each other [waiting for one to go] but did not pretend to obey her orders. Then Siao-ti would say, "As I came last, and am the youngest, I ought to do this work for you," and so did it [without more words]. If she had a present of fruit or meat from her home, she would call her nephews and nieces together and divide it with them. She would not taste of a meal unless her sisters-in-law had first partaken.

If any of them angrily slandered the others to Siao-ti she only smiled and made no reply. But if *her* maids ventured to bring her any tales of her sisters-in-law, she punished them, and told the ladies of it afterwards. . . . When she had lived in the family more than a year, these four sisters-in-law, conversing together, agreed in saying, "The fifth sister is remarkably good. Compared with her conduct ours is abominable. Yet are we not older than she is? Must she not in private ridicule our rude, uncouth ways?"

After this, they lived in harmony, and until the end of their days used no more angry words. Thus, if you are sincere in trying to influence others to do right, you are sure to succeed; and if all imitated Siao-ti there would be no quarrelsome sisters-in-law in the world.

["*The virtue of serving one's parents*" is the next topic. The 28th Chapter is omitted.]

Chapter XXIX.

In the fifth Book of Odes is the "Lament of a Son who could not perform the last Rites for his parents":

> "Alas! my parents,
> With what grievous toil you brought me forth! . . .
> O father who gave me being,
> O mother who bore and nurtured me!
> [You my parents] indulged and bore with me,
> You trained me and sheltered me,
> You cared for me, you continually protected me,
> Going out and coming in you carried me in your arms.
> Desiring to recompense your goodness,
> It is as immeasurable as Heaven."

"Sons and daughters are equally bound to be filial. Why then do these lines speak only of the son lamenting his parents? Because daughters cannot, like sons, remain through life under the parental roof, and care for their fathers and mothers. The daughter must marry and must leave her childhood's home, though it grieve and wound her heart to go. But daughters should always think of their parents with filial affection, they should frequently inquire after their welfare, and, as they have ability, help them when in need, showing undiminished love and kindness to the utmost.

In the time of the Han, the governor of the public granaries in Ts'i was charged with crime, and a decree came from the Emperor that he should be bound and sent to the capital to receive severe punishment.

This official, Ch'un-jü I by name, had five daughters and not one son, and as he was being taken from his home he cursed his destiny, exclaiming, "Alas, that I have no sons to help me in this sore strait! My daughters are of no use."

His youngest daughter, T'i Ying, heard him, and binding on her head the colored cap [indicative of youth] followed her father with tears and a grieved heart. She sent through one of the high officers a petition to the Emperor, thus setting forth her plea: "I, your humble handmaid, have a father who was a magistrate in Ts'i, and once his justice was praised by all. Now, he has been denounced, adjudged a criminal, and condemned to punishment. Your handmaiden is therefore very sorrowful. If he should die from this punishment he can never live again [to serve your Majesty]; if he should survive, he can never more hold office, and so, even desiring to reform past errors, there will be for him no way of return. Your handmaiden is willing [and entreats permission] to give herself as a public bond-slave, that she may redeem her father from his punishment."

This petition being laid before the Emperor, he pitied the daughter, and remitted the penalty.

Chapter XXX.

In the department of Nan Hiang, during the Sung Dynasty, the farmer Yang Fung was gathering rice in the fields, when suddenly a

T'i-ying obtains her father's release.

See page 24.

Yang-fung's daughter delivers him from a tiger.

See page 25.

tiger sprang out and seized him. His daughter, a girl of fourteen, was working with him, and had not even a small weapon in her hand, but when she saw her father's peril she risked her own life, and with her bare fists beat the tiger on the neck until Fung, because of her help, escaped from the wild beast. The prefect of the district hearing of her bravery sent her a present of grain and silk, and an honorary inscription for the doorway.

[It is hardly worth while to transcribe two similar instances of girls or women rescuing their parents, as given in this chapter. The final comment of the native author is: "Women are not naturally brave, but with these courage sprang into being when pressed by filial desire to save lives so dear to them."]

Chapter XXXI.

There was once a very filial daughter whose mother had been ill for a long time. During the depths of winter the sick woman fancied she could eat fish if it could be procured. Her daughter said, "I have heard how Wang Siang in the olden time laid upon an icy surface until it melted, and he caught fish from the waves underneath for his step-mother. I think there would be no difficulty in doing this. Her brothers ridiculed her, asking, "Why should a girl talk so wildly about things of ancient or modern times?" [*i. e.*, "a girl can do nothing of this kind."] "Not so," she replied, "daughters as well as sons wish to serve their parents whilst

living, and to honor them in death. Do you, my brothers, say that a daughter cannot do this?"

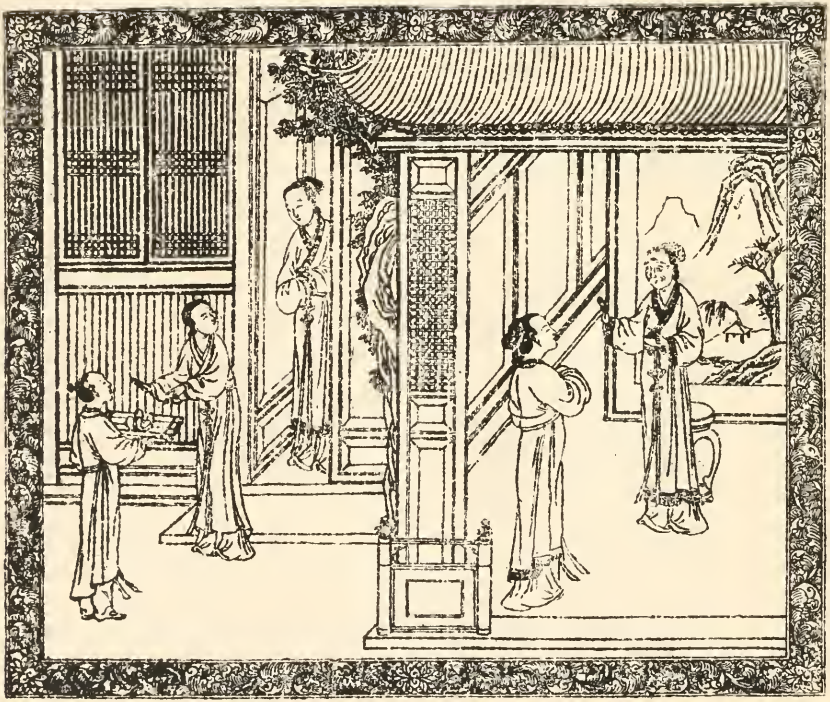
Then having first with her old foster-mother burned incense and offered vows to Heaven, invoking success, she went out to the middle of a frozen stream and laid upon the ice until it melted beneath the heat of her body, [some stories say this took ten days], and she obtained three fish, the scales and fins different from those of ordinary fish, which she carried home and presented to her mother. After this, the mother speedily recovered.

Chapter XXXII.

Ts'ao Ngo was the daughter of a professed sorcerer, [another version says a religious devotee] who could play on musical instruments and sing to the music in such fashion as to delight the gods. In the 5th month, whilst following a procession on the water in honor of the gods, his boat, rowing against a heavy current, was overturned, and he was drowned. Ngo, who was only fourteen years of age, wandered on the river bank with loud laments, ceasing not day or night. After seven days she leaped into the water and so met her death. When five days had elapsed her body rose to the surface of the waves, clasping in its arms the father's corpse. A temple was built in honor of Ts'ao Ngo's filial devotion; it has been handed down through successive generations, [she died B.C. 180], and her name will be kept in continual remembrance.

Ts'ao-ngo's daughter leaps into the water.

See page 26.



The obedience of Niu-sung, wife of Pao-sn.

See page 31.

This chapter records at length how two other other daughters drowned themselves in the same manner as Ts'ao Ngo, and how their bodies also rose. The chronicler gravely tells us that in one instance, "as the bodies came to the surface, thousands of great turtles, water-lizards, dragons, and fish of various kinds floated around and died, so that the fountains, or sources, of the lake were obstructed."

After a number of moral reflections the chronicler thus concludes, "Admirable filial daughters, they attained the highest summit of devotion. It is but fitting that temples and monumental tablets should exalt their fame, and that through thousands of revolving years their names be held in remembrance."

[Chapter 33 is left out, also the first part of the succeeding chapter. The special virtue treated of is that of *service to the elder brother's wife.*]

Chapter XXXIV.

The daughter must be gentle and yielding to the wife of her elder brother. There are women who, when this wife has angered them by some slight offence, go to their parents and with long tongues tell the affair, [happy to do so] talk against the offender's character generally, and so draw down upon her anger and severe rebuke.

After the parent's death the sister-in-law who has been treated thus will remember the unkindness of the younger sister and bitterly dislike

her, as if she were a barn-owl. When family love is thus destroyed how intense will be the hatred!

Ts'ni Ying's own mother had died, and her father had married a second time. The elder brother by the first wife married a lady whom his step-mother disliked very much, and often treated her badly, refusing to give her anything to eat or drink. On such occasions Ying would in secret share her meals with her sister-in-law. When the stepmother sent this sister to do tasks which were disagreeable to her, and improper for one in her position, Ying invariably helped her, and when she committed an error Ying would take it on herself. The stepmother frequently beat the sister-in-law, when Ying would kneel and plead for her [reminding the angry woman]: "Your daughter will some day be a daughter-in-law; could you be happy were she treated thus?"

When the stepmother in her rage would have beaten Ying also, she still maintained that her sister-in-law was truly without fault, and said "my mother, wait and examine into the matter."

In course of time this good sister married a scholar, and the parents and sisters of her husband all honored her for her good qualities.

Once she visited her home, taking with her an infant son, and one day the sister-in-law laid him on her own bed, from which by accident he slipped off, and his forehead was badly burned by a fire [in a charcoal furnace]. The step-mother was very angry, but Ying excused her sister saying, "I, too, was lying down in her apartment, and it was my heedlessness; she did not know." When the child died, the sister-in-law, full of grief and self-reproach, would not eat.

Ying said many things for their mutual comfort, and besought her not to grieve, telling her, "In the night I had a terrible dream. It was shown to me that it was right my son should die; had he lived, I must have suffered through him." She then persuaded her sister to eat, and afterwards herself partook of food.

Her step-mother, through her influence, finally became a good mother-in-law.

At one time Ying was in bad health, and her sister-in-law [to add efficacy to her prayers for its restoration] fasted from all meats for three years. Ying lived to the age of ninety-three, and of her five sons, four became graduates of the third degree.

Chapter XXXVI.

. . . Nine out of ten wives are jealous [of the concubines or little wives]. In public, some wives exhibit an amiable deportment towards them, but in private are cruel and malignant, whilst others show everywhere and openly an oppressive, fierce disposition, not caring what people say. There are also many wives who are advanced in age and have no son, who are yet unwilling that their husbands should take concubines, content rather that the sacrifices to the ancestors should finally cease. There can be no punishment too severe for such women. Let them read the wise precepts of the ancients, and note the conduct of admirable and accom-

plished ladies as recorded in this book, and how can they help blushing [at their degeneracy].

[*The virtue of casting aside jealousy of the concubines* is next considered.]

Chapter XXXVII.

The Ming Empress, in her "Instructions for the Inner Apartments," tells us that the prince is the lord in the ancestral temple, offering sacrifices to his ancestors and to the gods of the State. It is meet that numerous descendants should continue this ancestral worship, handing it down in regular sequence. Hence, a wife's duty in relation to the hereditary sacrifices is very important. In ancient times a wise Empress and virtuous concubines, laying aside selfishness, and with all-pervading kindness, sought for the harem of their lord pure and accomplished ladies. Therefore their descendants in a continuous line were numerous and flourishing and blest with every good.

T'ai-sze, of the Chow dynasty, above all others, possessed this virtue, therefore the trees with drooping branches are made in song the emblems of her bliss and honor, for her descendants were for number like the branches of the forest, and the hereditary sacrifices were securely perpetuated.

There is nothing meaner on the wife's part than jealousy [of the concubines]. The moon and stars are both bright, why seek to obscure the lesser glory? The pine and the fern grow in the same spot, yet we

must not depreciate the beauty of either. From the Empress and the royal concubines down to the wives of the scholars, and of the common people, all should be pure, modest, and gentle, not enslaved by selfish desires, and not trying to shade the merits of their inferiors.

Then the higher order [the wives] would be at peace, the lower order [the concubines] would be obedient; harmony would increase, and goodness flow in an unbroken stream.

[The next five chapters are but a string of dreary dullness, "sad stuff," in truth. We pass them over.]

Chapter XLIII.

Pao Su departed from his home to hold office in the kingdom of Wei, leaving his wife, Niu Sung, to take care of his mother, which she did with unremitting devotion. He was absent three years. One day the wife of his younger brother remarked to her, "Your husband in his distant abode is pleased with another wife, thinking not of you. How is it that you do not go [to your own home]."

Sung replied, "I have been taught that a wife should devote herself to one thing, the maintenance of unsullied purity, and that her chief virtue is obedience. These things are most precious to her. If through an exacting love she opposes her husband's pleasure, can she be a true wife? I do not think that is virtue. Besides, the Decorum Ritual says that an Emperor may have thirteen wives and concubines; a prince, nine;

a governor, three; a scholar, two. My husband is a scholar, and, if he has two wives, is not this right? And jealousy is the chief of the seven causes for which a wife may be divorced. My sister, you are not helping me to do right, on the contrary, you would have me act so that I should become an object of contempt. I will not hear you."

These words coming to the ears of Duke Snng, he conferred on her the title of "The honorable woman" * of Sung.

Chapter XLIV.

[Only the last anecdote in this chapter is transcribed.]

A monarch once selected a concubine, Liang by name, as his special favorite, but she declined the honor in an amiable and dignified way, reminding him thus: "It is the glory of the superior principle, man, to diffuse his favors: it is the righteousness of the inferior principle, woman, not to engross those favors. Consider, your Majesty, the clouds and the rain which enrich all parts of the earth [*i.e.*, the favor of Heaven is equally distributed]. So shall I, an inferior person in your harem, escape from doing wrong towards others." The monarch was so pleased with this reply that he made her queen.

[Chapter 45 is omitted. *Contentment amidst poverty* is the next virtue inculcated.]

* Or it is sometimes translated "The ancestor of women."

Chapter XLVI.

Learned men are usually poor. Their own families often reproach them with this, and they have sighed [under their burden] alike in ancient and in modern times. The inferior man, being in straits, will steal; the superior man remains firm in virtue. Poverty does not distress him as it does the uneducated and vulgar person. The wife must share her husband's poverty even as his wealth; this is the ordinance of Heaven. . .

A scholar of the kingdom of T'so, Lao Lei Tsz, cultivated a piece of ground at the foot of the Mung hills. The prince of Ts'o heard of his ability and worth, and sent messengers from the court with gifts, inviting him to take a post in the kingdom. Meantime his wife came in from the fields with a farm basket in her hand and some fuel under her arm. "Why are there so many carriage tracks at our door?" she asked. Lei Tsz told her, and she made reply, "It is said that if one eats the meat and drinks the wine of others he must be driven by their whips; if you are tempted by the palace emoluments you may have to follow the prince in battle.

"Your handmaid cannot [see you] thus ruled by others." The two fled [to avoid further messages from the prince] to a place called Kiang Nan, and there stopped, saying, "Here we will make our home; we can make our clothing from the feathers and hair of birds and beasts, and their surplus grains will furnish us abundant food. Confucius, when he heard of this, started and changed countenance.

Another man, receiving a similar invitation said to his wife, "If I accept, I become to-day a minister of state, to-morrow I shall ride in a chariot and four, and shall take my food from a wide table." She said, "Though you should ride in a chariot and four, you can occupy no more space than will receive your knees; though you should eat at a wide table, you can relish but a single dish of meat. You have now a place to receive your knees, you have the one dish you relish; is it wise to bring on yourself cares and perplexities? In this distracted age there are many evils to be feared, and I dread lest you, Sir, should lose your life."

The husband and wife left their home, and became garden water-carriers. . . .

The wives of these noble scholars [being able thus to advise them] stand one degree higher than all other women.

[Chapter 47 is passed over.]

Chapter XLVIII.

Wang Pa lived in the reign of Kwang Wu. In his youth he determined to cultivate habits of lofty virtue, and more than once he had refused offers of promotion from the Government. He had a wife who was excellent in purpose and in action [a true helpmeet].

The prime minister of the state of Ts'o, named Ling H'u Tsz-peh, was a friend of Wang Pa, and on one occasion sent his son to his house with a letter.

The son's style and deportment were elegant, and his carriage, horses, dress, and attendants were in accordance therewith.

At the time, Pa's son was ploughing in the field, but when he heard that visitors had arrived he threw down the plough and ran home. There, seeing the son of Ling Hu, [in all his finery] he stopped, disconcerted, and could not lift his head. Pa said to the visitor, "My son has a bashful deportment;" but when the young man had gone, Pa laid down upon his bed, and did not arise for some time. His wife, astonished, asked the cause. Pa made answer: "I formerly was not in a position equal to Tsz Peh's, [and I did not regret it] but to-day, as I looked at his son, so graceful in deportment, so handsomely dressed, and with all his gestures and movements so polished, and contrasted with him my son standing with disheveled, uncombed hair, mouth wide open, and not knowing in the least how to behave himself, I was mortified even to blushes. Whatever concerns the son concerns also the father, then how can I help feeling that I have in my son lost propriety?" The wife said: "You, the superior man, in your youth cultivated high-principled moderation, turning away from official glory and emoluments. Who really has the highest honor, Tsz-Peh or you? Why should you regret your former high resolves, and be ashamed of your son?" Pa arose suddenly and exclaimed laughingly, "That is the truth." He and his wife remained in private life all their days.

Chapter XLIX.

In the Tsin dynasty, Mrs. Yao, *née* Yang, was an aunt of the eunuch Woo Tsen Tso. Tsen Tso was a favorite in the palace, and all the relatives of his wife, as they were very poor, rivalled each other in seeking to enrich themselves through his means. Only Yang held aloof, and said to her elder sister, "Although you may gain a momentary distinction, this is not so good as my retirement without care."

This sister would present Yang with handsome clothing, but she refused to receive it; if pressed, she still declined, with the excuse, "my husband's family are in deep poverty; were I to wear such beautiful garments they would surely be discontented."

The sister sent maids to wait upon her, but she would not have them in her house, for she said, "I have no means to support them." She made it a practice to wear patched clothing, and to do her own work.

Tsen Tso, noticing this, became very angry with his family, on whom he laid the blame, and asked his mother, "Why does my honored aunt remain in this poor condition?" When told that it was of her own free choice, he could not believe it, and sent his carriage and messengers to convey her to [a better residence]. As she resisted the removal, she was placed in the carriage by force. Then she made a great outcry, calling, "You wish to kill me." For this she received from the other members of the family the name of "The mad aunt."

When Tsen Tso afterwards fell into disgrace, officers were sent to bring his aunts to the hall of justice, for examination according to the law, but Yang's poverty-stricken appearance saved her from arrest. So this woman, being content in poverty, escaped calamity, whilst the others, grasping after riches, were ruined.

Chapter L.

This is the story of Miss Tsi, who even in her youth had a fine sense of what was right and the courage of her convictions. Hence, when her mother wished to betroth her to a wealthy man whose character does not seem to have been in accordance with his social standing, she refused. "If I may marry a man of high aims and pure life, I am willing to serve him, but I am not willing to marry a man merely because he is rich."

Soon after this, she married a plain, modest man who was also a celebrated classical teacher, and went home to the thatched cottage he had built. It was not an inviting home, for part of a brick wall had fallen in, and the place was overgrown with tall grass and weeds. But we are told that the teacher, engaged in literary work, was "satisfied with himself," and his wife, sitting at the loom, and throwing the shuttle back and forth, was "peaceful and contented." This happy state of things was broken up one day by the husband bringing home some gold, which excited his wife's wrath, until he assured her that it was his justly-earned tuition from some pupils. Then she took it for their household wants.

Her husband became an official, and when he died received an honorary title, and our native author remarks, "His wife assisted him to be moderate and gentle."

Chapter 52 we omit altogether. Chapter 53 tells us that the next womanly virtue in order is "*that of a plain and decorous style* [of *living*."] We take a few extracts, "the blessings of our lives have a limit set by Heaven. It is fitting that we cultivate that precious virtue of frugality which would provide an abundance for present needs, and a surplus to hand down to one's descendants." . . . "If a woman sets herself with intelligent purpose to be frugal and contented, not only will she grow in virtue and procure happiness for her own life, but she will enrich her posterity." . . . "King Chang [A.D. 76] wished on one occasion to give patents of nobility to his maternal uncles. His mother the Dowager Empress Ma, opposed this measure strenuously, while the Emperor called together the great mandarins who prayed for rain, and who had supervising power, to consider the matter. The Empress Dowager said [to them] "In former times there was an Emperor who in one day presented five of his relatives with patents of nobility. At that time a dense mist pervaded the atmosphere everywhere, but I have not heard that there were any seasonable showers sent, as in recompense [for a good deed]. Of the imperial relatives by marriage who have had honors conferred on them, there are few who have not fallen into disgrace. For this reason the late Emperor carefully guarded against my brothers having any power or filling high positions.

"I, as the mother of the Empires, [*lit.*, mother of all mankind] endeavor to set an example. I wear coarse clothing, do not use dainty food, and those who serve me all wear cotton fabrics, and are allowed no perfumed ornaments." [The next words are supposed to have been addressed specially to the Emperor.] "Recently I was passing the Tsuh Sung gate, when a number of our relatives came out with greetings and inquiries. The sound of the carriage-wheels was like that of running water [*i.e.*, there were so many]; the horses looked as if used only for pleasure. The clothing of their servants was embroidered, the collars and cuffs were white.* I turned my head and looked at my own attendants, and they were not nearly so handsomely dressed. But I did not get angry with my relatives. I only stopped their yearly allowance, in the hope that they would think over their folly, and be heartily ashamed of it.

"Should a prince be lazy, not having the affairs of his kingdom at heart, and even forgetting to look after his relatives? Does not an Emperor know all about his ministers, and how much more should he know the affairs of his own family?"

The Emperor with great pertinacity again urged his wish. His mother rejoined: "Our ancestor, the Emperor K'ao, decreed that no patents of nobility should be conferred save for military merit. The Ma family have no such merit, and how then can we accord this rank?

* In ancient times inferiors were not allowed to wear white borderings.

"I have observed that wealthy families who have salary and dignities heaped upon them by government are like trees set out the second time—the roots are sure to receive injury. My ideas are settled beyond a doubt.

"The highest duty of a filial son is to make his mother peaceful and happy. At present, the kingdom is threatened with calamity of various kinds.

"The price of grain has advanced a hundredfold. Night and day I have no rest from care and apprehension. And at such a time you think of giving patents of nobility to your uncles, and so oppose your mother's earnest thoughts for the good of the nations! When Ying and Yang harmonize [so that rain shall fall] and the frontiers are at peace, afterwards you may do as you will.

"I shall then devote myself to playing with my grandchildren, and feeding them with sugar-plums, and concern myself no more with the affairs of government."

The Emperor was silent.

Chapter LIV.

[Only a few paragraphs from this chapter are selected.] A lady was chosen to enter the palace as imperial concubine. Here, she was reverential and careful, obeying the orders of the Empress, and treating

very kindly all those beneath her in rank, even to the servants who waited in the palace. She always repressed self, and the Emperor highly commended her. Once she was ill, and he issued special orders that her mother and brothers should be admitted to the palace to take care of her and administer healing medicines. She declined with these reasons:—

"There are heavy restrictions against outsiders entering the palace, and if your majesty have my family to stay here for any length of time, it will give people occasion to sneer and to suspect you of sinister designs. And, again, your humble handmaiden would be subjected to the slanders of the dissatisfied and the criticisms of the unjust. I am not willing that we should suffer in this way." . . . .

In the household she did not approve of lavish extravagance, but liked simplicity and plainness, having but a single dish of meat and one of rice on her table morning and evening.

In time she was made queen, and brought about a large reduction in the quantity of tribute presents sent by the provinces to the court. She looked into all the details of the expenditures within the imperial harem, on clothing, rare viands, elegant articles which were difficult to procure, and either restricted or utterly forbid their use. . . . .

[The conclusion is: The Empress is a pattern to all the mothers under Heaven. Is it not fitting that she should enjoy dainty food, luxury

of all kinds? Yet if she can be frugal, plain, and self-denying, as those we have described, surely the wives of the nobles and the common people should follow her example.]

Chapter LV.

A queen of the T'ang dynasty lay dying at the time when Yüan-ling, a high officer of State, had been sent home in disgrace for some trivial fault. She sent for the Emperor, and first interceded for this officer: "Yüan-ling has served your majesty for a long time with faithfulness and discretion. You ought not to dismiss him if he has committed no great offence." She then proceeded: "My relations, because of their connection with me [*lit.*, being water-rushes of the same family] have received governmental office and pay. They have not been elevated on account of their abilities; it will therefore be easy for them to fall into disgrace and peril. I beseech you to protect them and not to entrust them with great authority.

"During my lifetime I have been of no use to the people, and I do not wish that their labor should be wasted in raising a tumulus over my grave.

"Only, bury me on a high hill, and let vessels of earthenware or of wood be used in the sacrifices in the ancestral hall. Once more

I would implore your majesty to be friendly with superior men and to drive mean men far from you. Listen to remonstrances, and put aside flatteries that only gloss over your faults. Diminish the number of your menials, cease rambling and hunting. If you will do these things, I shall die without a regret."

[In the 56th and 57th chapters appear two paragraphs which appear worth transcribing.] The daughter of an emperor was passing through a certain district on her way to her husband. The magistrate of the district, hearing of her coming, killed cows and sheep enough to feed a hundred persons, but the princess had only twenty men in her retinue. She had but six or seven maidservants, and they rode donkeys in very humble fashion. Wherever she stopped she ordered that no food or drink should be accepted by her followers from the magistrates.

At a post-house, the superintendent prepared wine and food, and awaited her coming outside of the gate. She declined the offering. These things were noised abroad at the capital, and were considered very remarkable.

[The character of another princess in her home is thus painted for us.] She served her mother-in-law as if she had been her mother; her husband, as if he had been a guest, and acted with such beautiful gentleness to all that even her sisters-in-law were harmonious. And she treated with considerate kindness the young, the timid, and the lowly.

WOMAN'S VIRTUES.

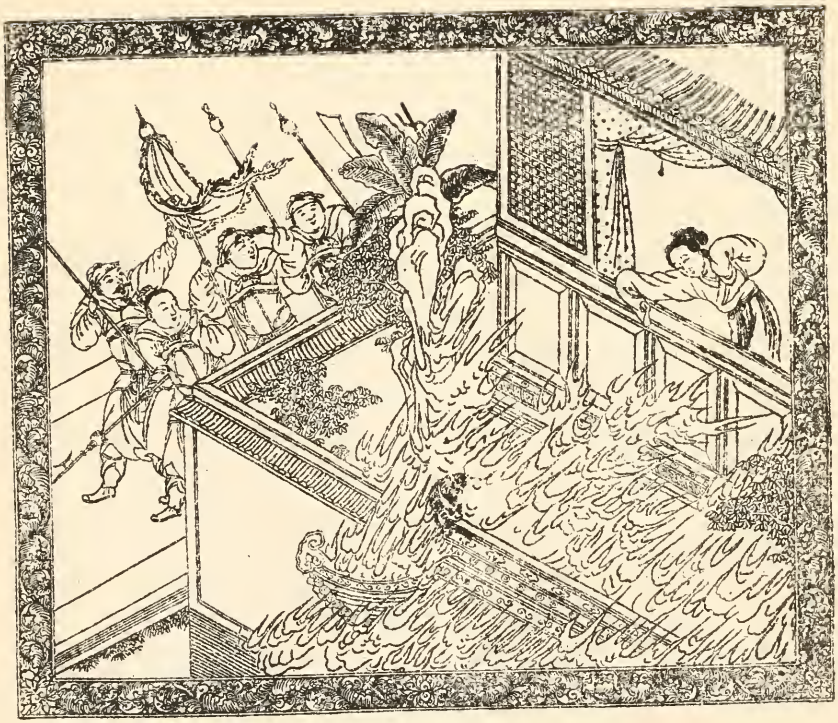
PART II.

[The substance of chapters 57 to 62 is condensed into the subjoined extracts.] Husbands and wives may not sit together, they may not use the same clothes-rack, nor the same towel and comb; when giving or taking things they should not touch each other; also, the sister-in-law and the husband's younger brother should not touch hands in handing articles to each other.

A woman should be as studiously careful of her conduct as a general is watchful in defending a city from its enemies. For if he grows careless all is lost, and he cannot survive the disgrace [*i.e.*, so will it be with an imprudent woman]. [*The virtue of self-restraint*, is now illustrated.] If men and women have no go-betweens there can be no social intercourse; without sending [betrothal and marriage] gifts there can be no personal meeting, otherwise there would be no separation of the sexes by decorum. Hence, in the Classic of Odes it is said, "How do we cut wood? With no axe we cannot cut it.

The king of Tsi and the woman picking mulberry-leaves.

See page 45.



Poh-ki refuses to escape from a burning house.

See page 46.

"How do we get our wives? With no go-between we cannot obtain them. If a man does not await his parents' commands and the go-between's arrangements, and, as it were, bores a hole to peep through the wall [of custom], or leaps over the wall to gain his object, then he will be despised by his parents and by his countrymen.

"The great safeguard of the kingdom is the separation of the sexes by the rules of propriety. A woman is unsteady in purpose, weak of heart, and cannot avoid evil. Therefore, she must certainly do up her hair at fifteen,* and at twenty marry, early settling her destiny in the correct way. Thus she fully complies with custom, and her passions are duly restrained. A wife is espoused with gifts, a concubine is taken without the rites."

Chapter LXII.

A king of Tsi went out once on a short pleasure excursion, and, halting a little outside of the east gate of a city, the country people all paused to gaze at him.

Only one woman, who was disfigured by a large tumour on her neck, and who was picking mulberry-leaves near by, did not so much as turn her head to look at the monarch.

---

* As a sign that she has reached the marriageable age.

He was astonished at this, and had her called that he might inquire the reason. She made reply: "I was instructed by my parents to gather mulberry-leaves, but I received no instructions to look at you, the great king."

"This is a remarkable woman," said the king [to his courtiers]. "What a pity she is afflicted with such a tumour." The woman spoke again: "My duty is to cultivate virtue carefully, and attend to business diligently; if I am destined to live here and serve in this way, why should the tumour be a matter of shame to me?"

The king pronounced her to be a woman of ability and virtue, and commanded her to follow him [to the palace]. She refused in these words: "If I should go without the knowledge of my parents, obeying your will, I should be a runaway daughter, and how then could I serve your majesty properly?"

The king, greatly mortified, returned home and sent messengers with a proper betrothal present of silver, so taking her as his queen.

Chapter LXIII.

The lady Poh Ki was the wife of the Duke of Sung, who died when they had been married ten years. After this, there was a great fire in the place of Ki's residence, and the flames finally caught on her

house. On every side the people called to her: "Lady, escape from the fire." But Poh Ki declined, saying: "It is the rule that, the senior officer of the household being absent, no woman shall leave the palace at night. I shall await that officer." "But the fire, will it wait?" all cried. "I can but die," answered Poh Ki, "better to do so and keep the rule of righteousness, than to transgress it and live." She waited, but the officer came not, and she perished in the flames. The Historical Classic relates her virtues that all women under heaven may be stimulated to observe the laws of propriety.

One of the queens of Tso accompanied her husband in a holiday trip to the Tsien river terrace [or turret]. He went to another point, leaving the queen until his return.

Meantime, the waters of the Yang-tz river* suddenly and swiftly rose, and the king despatched a messenger in all haste to convey the queen from a place of danger.

But [in the excitement] he forgot to deliver the royal seal or token to the attendant. On his arrival, therefore, the queen exclaimed: "I will not go with him, for if the king [at home] but sends for one of the harem, his seal accompanies the message, yet this man has it not." "The waters are beyond bounds already," cried the messenger, "if you tarry until I can go and return with the seal, it may be too

---

* Of which the Tsien is a short affluent.

late." Then the queen replied: "I have heard that a virtuous woman does not break the law of righteousness; that true courage fears not death. To transgress the law and live is not so well as to keep it and die."

The messenger went for the seal, but before he could get back the turret was swept away by the waters, and this noble queen was drowned. . . . .

Both these ladies regarded their characters sacred even as the hill Tai,* and thought it no grief to preserve them unsullied by dying, keeping virtue even to the end.

[Chapter LXIV is omitted.]

Chapter LXV.

There was war between the kingdoms of Tsi and Lu, and the former conquered.

During the pursuit a fugitive woman was seen carrying one child and leading another. As the soldiers gained on her, she flung down the child she was carrying, and took in her arms the one she had led. The General of the Tsi troops caused her to be seized, and asked her why

* A hill in Shantung, the most famous and sacred in China.

she acted thus. "The child," said she, "that I carry is my brother's; the one that I threw away is my own. I did not have strength to take care of both, so I gave up my son."

"And who is the nearest to you," inquired the General, "your brother's son, or your own?"

"My own, certainly; but had I, if favored by good fortune, saved my son, and cast away my brother's, could this have been called righteousness? So I summoned fortitude, and parted with my child." Upon this, the General sent a despatch to the king of Tsi, to this effect: "The kingdom of Lu should not be destroyed. In its uncultivated marshes there are women, even, who know how to act in righteousness, how much more the learned men and officials? I beg that the army may be recalled." This was done, and afterwards the king of Lu sent a hundred pieces of silk to this woman, and an honorary title was conferred on her.

Chapter LXVI.

Most women are subservient to selfish ends; few care for justice and right. If they may please themselves, they are satisfied, and have no sympathy for others. . . . In ancient times, wise women followed righteousness, and put selfishness one side, and their reputation for virtue is handed down through a thousand years.

[*The virtue of strict righteousness* is next considered.]

The kingdom of Jung* fought against that of Kai, and the prince of Kai was killed.

The victorious prince decreed that if any of the officers of Kai should commit suicide, their wives and sons should also be put to death. The leader of the state of Kai, named Kiu Tsz, attempted suicide, but was restrained by others, and in time he went home.

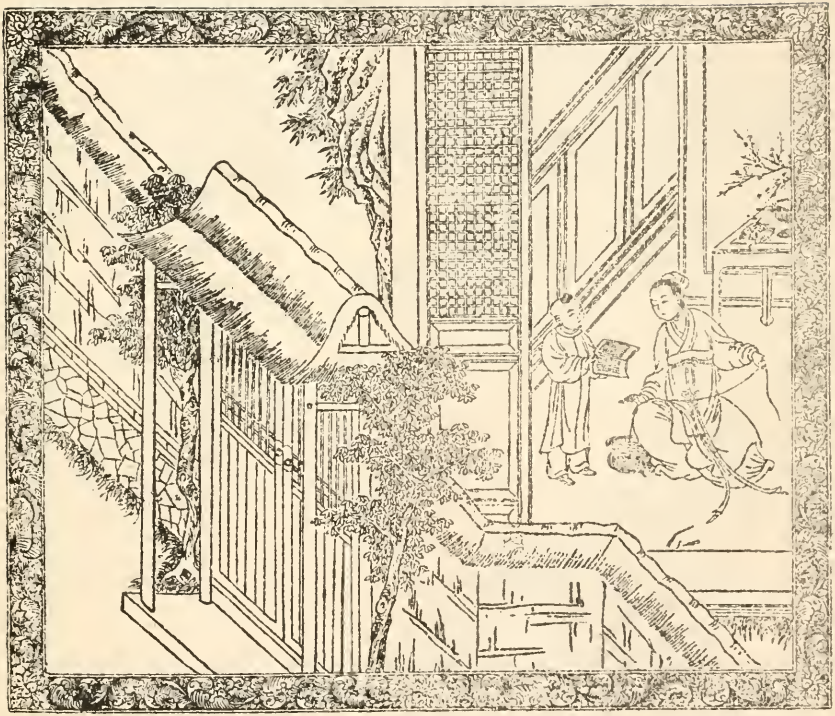
His wife thus greeted him: "The army is destroyed, the king is killed, how is it that you alone live?" Kiu Tsz explained the reason.

"But who is there to prevent you from taking your life now?" Kiu Tsz said: "I do not value my life, but I fear lest my wife and sons should be put to death."

The wife in anger exclaimed: "I have heard that if the sovereign be anxious the minister should be grieved; if the king be ruined, the minister should die. Our king and his son are dead; is it right that you should live? . . . Your wife and sons are selfish, private interests; your service to the king is a public duty.

"Hence, to make wife and sons your excuse for losing the virtues of a man and a minister is to save your life shamefully. If you continue to live I, though a woman, shall be ashamed; how much more should you be? I cannot, like you, veil my shame, and lead an inglorious life." Accordingly, she killed herself. The king of Jung praised her superior moral excellence, and an ox was sacrificed to her honor, as she was buried with the rites.

* The ancient name of a region in the north-west of Yunnan.



The widow Teu-ying twists hempen threads for her living.

See page 54.

The king of Wei's son shielded by his foster-mother.

See page 51.

Chapter LXVII.

. . . .

The king of Wéi was killed in battle with the soldiers of Tsin, and all of his sons were put to death, except one whose foster-mother fled with and concealed him.

But she was recognized by a traitor, a former minister of Wéi, who wished her to betray the child, and accosted her in friendly style: "Nurse, have you been well? I hear that the king of Tsin has offered a reward of gold for the remaining son. And he will put to death the whole family of that person who conceals him. Where is he, nurse? If you inform, you may get the reward; if you do not inform, not one of your brothers will escape death." The foster-mother answered: "Alas! I do not know."

"I have heard that you fled with him," continued the traitor. "Of what avail is it to hide the child when the kingdom of Wéi has fallen?"

The foster-mother replied: "To seek my own interests and to plot against the kingdom is sedition, and to cast off humanity for the fear of death brings confusion. How can I, for hope of a reward, or for fear of punishment, put aside right and justice, and act as a rebel?"

When the traitor had gone she took the child and fled into the very midst of the deep marshes. But she was betrayed and the soldiers of Tsin pursued and shot at her. With her own body she covered that of her foster-son, and the two died together.

The lofty virtue and righteousness of this woman have been heard of throughout the Empire.

[Chapter 68 is omitted, and also the first part of the one following.]

Chapter LXIX.

. . . . The daughter of Pei Kiu, who was President of one of the Boards, married Li Teh Fu. A year afterwards Teh Fu was exiled in consequence of a crime committed by his father, and Kiu petitioned the throne that his daughter might not follow her husband, to which the Emperor Yang* consented. Teh Fu, in parting with his wife, said: "I am dismissed, never to be recalled. You will surely marry another, and this is a long farewell." She assured him: "A woman cannot worship the ancestors [with a husband] a second time. The husband is as Heaven to his wife, and there cannot be two Heavens. I will cut off my ear, binding myself by an oath [not to marry again]." Teh Fu

---

* Sui dynasty, A.D. 605.

snatched the knife from her and would not allow her to disfigure herself; but after he had gone she was careless of her deportment, and neglected her personal appearance, not using the bath or oiling her hair. For a long time nothing was heard from Teh Fu . . . . and Kiu urged his daughter to marry; [instead of this] she cut off her hair, refused to eat even so much as a grain of rice, and her father, seeing her determination, ceased to annoy her. After some years Teh Fu was allowed to return, and rejoin his faithful wife.

[Chapter 70 is omitted. The reference in the last chapter to the woman cutting off her hair, and attempting to cut off her ear, in token of her sincerity in vowing not to marry again, seems made to an ancient custom. According to this, the woman disfigured herself by cutting off, with an oath not to marry again, either her hair, her nose, or her ear, or by mutilating the two latter, so that no man would wish to marry one so disfigured. This barbarous practice appears to be obsolete at the present day, but the same principle relative to second marriages prevails now, and the woman who refuses one is held in the highest respect. She "is a true Chinese heroine, rejoicing in her chains, and preferring to remain single in her widowhood, even against the wishes of her parents."]

Chapter LXXI.

[This is the introduction to sixteen chapters *on the virtue of not marrying again*, the husband being dead.] "One may not step in two courts" is one phrase often used to signify a widow's duty. This chapter also tells a woman what her duty is in case insult is offered to her, as in time of war: "She can but die, and thus, immaculate as clear jadestone, pure as ice, she cannot be put to shame, while her deed will be preserved in myriad records, and she shall have abundant honor."

Two questions are next answered, viz.: (1) "Should a man marry a widow?" [In reply is a quotation from the sage, Ch'eng E-tsön, who says]: "All men may marry a second time, providing suitable mates are chosen, but should a man select as his wife [a widow] who loses her dignity [by marrying him] he himself loses dignity also." (2) "Should a widow be miserably poor and have no one to help her, may she not marry again?" [The sage replies]: "To starve to death is a very small matter; to lose purity is a very great affair."

Chapter LXXIII.

Teu Ying was the daughter of Tao Ming, of the kingdom of Lu. She was early left a widow with a young son to take care of, and with no brothers able to help her, and she gained her livelihood by twisting hempen thread. A man of Lu asked her in marriage.

Ying, that she might avoid such offers [in future], composed a song clearly expressing her views, which runs thus:—

"How melancholy the yellow bird, early left alone;
Seven years I have been unmated.
If the duck's neck rests alone for the night,
And not in company with her mate,
At midnight she utters a plaintive cry,
Thinking of her former companion.
Heaven ordained my early widowhood,
To remain alone, what objection is there to this?
A widow thinks of these things,
Until her tears flow down drop by drop,
Alas! how sad!
Until death she cannot forget.
If the birds of the air are faithful,
How much more a pure woman,
Though she might have a virtuous mate,
Yet until life's end she must walk alone."

The man of Lu, when he heard this song, said: "That woman cannot be obtained," and dared not ask a second time. Ying never changed her determination.

Chapter LXXIV.

Tsen Kie having lost her husband Peh Kung, supported herself, and did not marry the second time. One of the feudal princes heard of her beauty and virtues, and sent officers bearing a hundred pieces

of gold and two pieces of white jadestone, as betrothal presents, asking her to become his wife. There were also thirty carriages in the train [that she might be escorted with all honor]. When the gifts were presented, Kie declined them, saying: "Whilst Peh Kung lived, I, his wife, had the happiness of being united to him, [waiting on him with] the sieve and broomholder; now that, unfortunately, he is dead, I desire only to take care of his grave until the day of my death. I wish not to hear of the betrothal gold and gems, the gifts that would make me the wife of a prince.

"Moreover, to cast away righteousness and forget self-restraint is vile; to look at personal interest, and put the dead out of mind, is covetous; the prince would not wed a woman who [showed herself] to be covetous and vile. I have heard that a faithful minister asks not the assistance of others [in doing his duty]; a pure woman depends not on the admiration of others. Since I did not fulfill all my duty and follow my husband in death, how can I now depart [still further from duty] and marry again? I decline the gifts and will not accompany you."

The prince praised her adherence to righteousness, and gave her the honorary title of "The Pure Queen, or Queen of Purity."

Chapter LXXV.

It is necessary to abridge the long and wearisome details of this chapter. The first story is very similar to that related in Chapter 74,

save that the widow, to confirm her words, mutilates her nose, and gives as her reason for not committing suicide, that she "cannot bear that a young, delicate son should be doubly orphaned."

The second story is of a lady whose husband died when their son was a mere infant; and when this son was fifteen years of age he died also in the freshness of his youth. His mother in his infancy had mutilated her ear to prevent any offers of marriage, taking an oath to that effect. She belonged to a family of rank, and when asked by a sister-in-law why she had thus injured herself before she knew whether her family would wish her to marry again, she spoke of the illustrious reputation of her father, and added: "The Ode enjoins the precept 'Do not disgrace your ancestors,' and so I cut my ear to make my wishes plain before it should be too late."

Ling Nin was left a childless widow when very young, and her family pressed her to marry again, more especially as all of her husband's relatives were put to death with the head of the clan, who suffered capital punishment for some State offence. Ling Nin shore her head, next cut off her ears, and finally her nose, after which she was presumably safe. The whole family, greatly excited and afflicted, assembled around the bed where she lay after the last injury, in pitiable plight. Said one: "The lives of men are like the light dust that lies on the fading grass: why have you increased your troubles?"

"Your husband's family is extinct [there is not even an infant son left for your adoption]; why then this ado?" Ling Nin replied: . . . . "In other days, when that family was flourishing, I was willing to be faithful to the end; now, that its glory is gone and its members dead, can I bear to forget and discard it? An action, this, worthy of the brutes."

A youthful widow of sixteen turned from her husband's deathbed to cut off her ear and throw it into his coffin, and she says: "I have thus comforted the soul of my husband in the shades."

One of these faithful, disfigured widows, Mrs. Wang, had a swallow's nest in her dwelling. One of the birds died, and its mate would not fly about alone, but one day alighted on Mrs. Wang's arm. She was touched by its resting there, and bound a silken thread lightly around its foot, that she might know it if it came again. The next year it returned alone, the silken thread still around the foot. Mrs. Wang thereupon wrote this stanza:—

> "Last year it departed without its mate:
> In the bright springtime it returns, still alone.
> Remembering the kindness and love of the dead,
> It could not fly with another mate."

Chapter LXXVI.

The lady of Wang Foo was a thorough classical scholar and could copy books [in good style]. T'ung Cho* heard of her, and sent betrothal

* A noted General and usurper, A.D. 167–192.

gifts, of female slaves, money, silks, with many curtained carriages, and twenty horses, so that the road was filled [with the retinue]. But the lady regarded them not. Wearing her ordinary clothes, she repaired to Cho's gate, knelt before him, and excused herself for opposing his wishes. Cho summoned men with drawn swords to surround her, and exclaimed: "I, the Emperor, have such authority, that if I desire any thing, all within the four seas bow as before the winds, how can one woman resist successfully my will?

The lady knew she was doomed, and in stern tones she rebuked the usurper, saying: "Your strong, obstinate nature works evil to the whole world, yet you are not satisfied. The incorruptible virtue of my ancestors has been tested for many generations. My husband's family has furnished loyal and able officers, in civil and military service, under the Han dynasty. Have not your relatives obeyed mine as inferiors, and followed them as deputies? How dare you treat improperly the wife of your superior?"

Cho, in a rage, had a carriage drawn into the middle of the court, ordered her head to be fastened in the yoke, and had her beaten with whips. "Why do you not strike more heavily," she said to those who beat her: "Speedy death would be kindness."

She died, and in after days a portrait of her was made, and a title of honor conferred, viz., "The Ruler [or Crown] of Propriety." The death of this pure woman sheds a pervading fragrance around her memory.

Chapter LXXVII.

The magistrate of a certain district had died in office, away from his native place. His family had always been poor, and he left a wife and two sons of tender age. The former, a lady of the Li family, took her two sons and started on her homeward journey with the remains of her husband.

One evening she stopped at an inn on the route, but the landlord refused to let her stay. As darkness was coming on, she lingered [in the court] and pressed for admittance, when the inn-keeper seized her arm to lead her outside. Then, looking up to heaven, she cried aloud: "I, being [a weak] woman, could not protect myself, and a man has grasped this hand. For the sake of [saving] one hand I cannot suffer degradation." And seizing an axe she severed her arm from her body. The bystanders sighed and wept, and the matter was reported to the chief magistrate of the place, who treated her with much kindness, gave her medicine for her wound, and deeply commiserated her troubles. The landlord was beaten for his crime. Even to ten thousand ages of heaven and earth this deed of the lady Li shall be remembered.

Chapter LXXVIII.

During the Chow dynasty the commander of a defeated army was seized and led into captivity. He was forced to act as gatekeeper for his

conqueror, whilst his wife was sent to the harem in the interior of the palace. She found means, in the absence of their master, to have an interview with her husband, and urged him to commit suicide. "Man must die once, and why should we linger in a wretched life? In the palace I think of you every moment, and I can never serve another. Living, we shall be divided. Dying, we shall fill one grave. It is my resolve to leave my name unsullied as the light." She killed herself, and her husband followed her example, and the two were buried in the same grave, with grand ritual ceremonies, by order of their captor, who recognized and praised the lady's obedience to the rule of right.

Chapter LXXIX.

The lady Loh-chu was very beautiful, and the Emperor Yung* desired to possess her for his own. In order to get rid of her husband, one of his officers, he threw him into prison. [One account says that he sent him away to superintend the building of a tower.] At length, he put him to death, thinking to take his widow. But she, sadly grieving, thus expressed her resolve not to live with another:

> "Sparrows and magpies fly in pairs,
> They esteem it no pleasure to fly with the phœnix:
> I am one of the common people,
> I esteem it no pleasure to dwell with the Emperor."

* Chow dynasty, B.C. 255.

The monarch one day invited her to walk with him on a high place, when she suddenly threw herself over and was killed. A letter was found in her girdle expressing the earnest wish that she might be buried beside her husband.

To this the angry and disappointed Emperor would not consent, but ordered that her grave should be made opposite to, and at a little distance from, that of her consort. But in a marvellously short time a Japonica tree grew out of the graves uniting them into one, and a pair of mandarin ducks* perched constantly amongst the branches, and sent forth their mournful calls [like a funeral requiem].

The men of that day, pitying the fate of the husband and wife, gave the tree a name expressive of constant memory.

Chapter LXXX.

Two sisters of the Teu family, named Chong and Yü, lived in the T'ang dynasty in the town of Fung-tien.

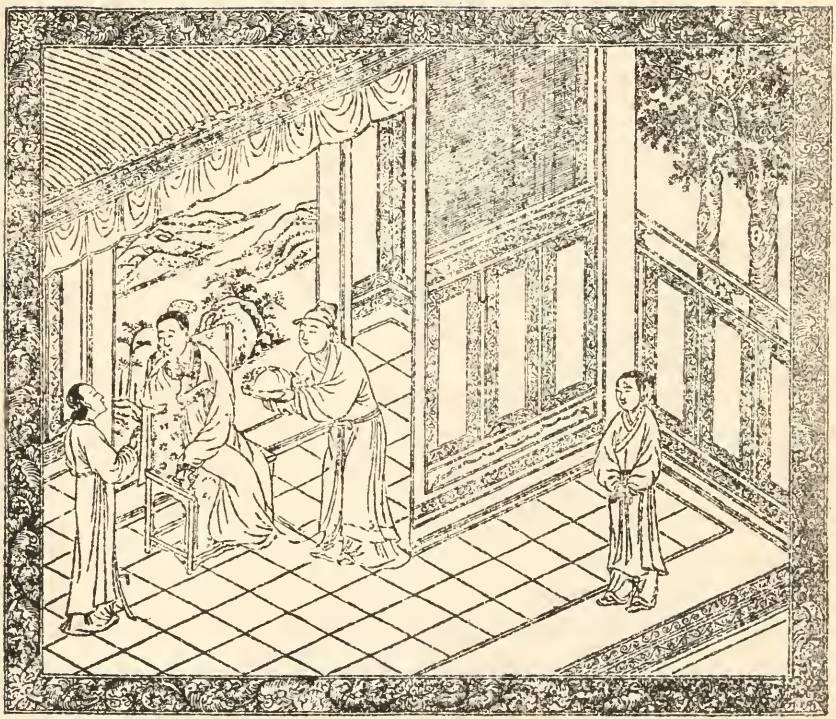
The younger, especially, had a strong will. Once a band of marauders, numbering a thousand men, on one of their expeditions entered this town.

At this time the elder sister was nineteen, and the younger sixteen years of age, and both were fair and modest.

* Emblems with the Chinese of conjugal fidelity.

Chong and Yü leap from the cliff.

See page 62



The dissipated youth reclaimed by his mother.

See page 70.

They hid themselves in a cave when the band came, but, leaving it too soon, were pursued to the brow of a ravine a hundred feet deep. Then the elder sister exclaimed: "I had rather die now than lose virtue," leaped over the cliff quickly and died. The younger also leaped, but her fall was partially broken, and only her face was badly injured. The enemy, already startled by the leap and death of the elder sister, now fled. A memorial of this act [of the sisters] was presented to the throne, and by imperial decree a testimonial tablet was hung over their doorway, and taxes were forever remitted to their family.

In the reign of Kien Wen,* one of the Hanlin doctors, who filled an office of high rank, married into a family of great reputation for virtue.

The Emperor was driven from his throne, and this officer killed himself to preserve his honor. The new monarch degraded his wife and his two daughters, and gave them to an elephant keeper and driver.

The mother deceived this man into believing that she had gold concealed in the house of a relative outside the city, and proposed that he should go with her and her daughters to obtain it. He, covetous of gain, was quite willing, and they set out. She had fastened the dresses of herself and her daughters together on pretence that they might be separated on some crowded street.

On their way they passed along the banks of a stream, when the daughters, following their mother, jumped in, and all three were drowned.

---

* Ming dynasty, A.D. 1399.

Afterwards, an ancestral hall was erected to their honor.

[The next six chapters it is useless to transcribe, as they are substantially the same as those preceding.]

Chapter LXXXVII.

[This discusses *the virtue of taking vengeance on those who murder or injure a husband or father.*] If there are no sons in a family to perform this duty, then it devolves upon the daughter or wife, though they are women. Even should they themselves meet death, they may smile at the nine fountains [*i.e.*, the grave] and the fair fame of their deeds will shed rich fragrance, even from remote antiquity. [The chapter ends with a circumstantial account of a woman who killed her husband's destroyer, murdered several other persons connected with him, and then cut off his head, placed it in a bag, and laid it, a ghastly sacrifice, on the grave of her husband. The next day she assembled her neighbors, told them what she had done, and declared that she had but one wish, "to follow her husband beneath the earth," and forthwith hanged herself.*

[Chapter 88 is omitted.]

* In the time of T'sing Kang, last of the Sungs, B.C. 1126.

Chapter LXXXIX.

Seao-ngo lost her mother when she was only eight years old. She was betrothed, and her father and intended husband traded to and fro in a boat, on the Yang-tsz river and the adjacent canals.

They were both murdered by robbers when Seao-ngo was fourteen years of age. She was wounded and fell into the water, but was picked up by another boat, and given into the charge of some Buddhist nuns. One night her father appeared to her in a dream and said: "He who killed me:—in the midst of a chariot is a monkey:—east of the door is grass."

Her betrothed appeared in the same way, and said: "[would you know who killed me? listen]—walk in the midst of the rice:—one day:—a husband." Seao-ngo could not understand these words, but she kept them in memory, and begged all the learned persons she met to explain them, but in vain. Years passed, when a certain governor, having incurred the censure of his royal master, was dismissed and sent home. On his journey he stopped to visit the head of a monastery near where Seao-ngo lived. A priest told him her story, to which the Mandarin listened, leaning against the window-frame, and describing characters meanwhile in the empty air.

Suddenly he cried: "I know the meaning of those sentences. Send one of your servants to call Seao-ngo quickly, for I must be gone." She came, and the Mandarin said to her: "The name of the man who killed

your father is Seng Lan. Your father told you, 'In the midst of a chariot is a monkey.' Is not the middle part of the character for 'chariot' the character *seng*, and is not *seng* the ninth of the twelve astronomical stems, over which the monkey presides? [*i.e.*, Seng was born under the monkey]. He also said, 'East of the door is grass.' Now, if you write the character for 'door' under the three strokes for 'grass,' and in the midst of the character for 'door' write the one for 'east,' does not that make the character *Lan?*

"Your husband's words were: 'walk in the midst of the rice,' meaning, to pass through a field. The character for 'field,' with the middle stroke prolonged, also makes the character *Seng*. He added, 'one day, a husband.' If above the character for 'husband' you make one stroke, and beneath add the character for 'day,' you have the character *Chen*. Is it not clear that the names of the murderers were Seng Lan and Seng Chen?"

Seao-ngo uttered a loud cry, prostrated herself before the Mandarin, knocking her head on the floor. She concealed the written names on her person, and made a vow to seek out the men and avenge her dead.

To do this more effectually, she dressed in man's clothing, and hired herself as a boatman on the Yang-tsz. More than a year had passed when she saw on a posted handbill a call for laborers, and found on inquiry that the name of the person advertising was Seng Lan. Her heart burned with indignation and hatred, but she dissembled, and hired herself to him as one of his personal servants. She won his special favor, so that he entrusted her with the care of gold, silks, and other valuable

articles in trade. Seao-ngo found amongst his possessions garments and vessels which she knew once belonged to her father and her betrothed, and in secret she shed bitter tears.

Chen and Lan were cousins, and Chen, who lived north of the river, frequently visited Lan by stealth.

Once, he brought a large fish and a bottle of wine, and stopped at Lan's for the night, and he and Chen grew very merry with a party of freebooters, who ate and drank, and then departed.

Chen, drunken, retired to an inner apartment. Lan, in the same condition, fell down face to the earth in his court. Seao-ngo fastened Chen in securely, and with a sharp knife cut off Lan's head.

Uttering loud cries, she summoned the neighbors, to whom she related her tale. They dragged forth Chen, made him confess to the goods he and his cousin had stolen, and give the names of the other robbers, and he was afterwards put to death. The magistrate of the district extolled the filial piety of Seao-ngo, who returned to the nunnery, and remained one of the sisterhood to the end of her life.

WOMAN'S VIRTUES.

PART III.

[We pass over a long and well-known extract from the chapter of In-door Statutes, in the Book of Rites, and take up next those chapters which treat specially of *the virtue of training sons aright.*]

Chapter XCII.

The son is most under the influence of his mother in childhood, for she knows all that he does, good or bad, whilst the father [busy in the outside world] knows but little of him. Therefore, the mother should be strict and thorough in governing and instructing her son, not sparing needful severity, else she may ruin the boy. The proverb is true: "A too tender mother will have a spoiled son," and also the saying of the old sage: "To love a child, yet take no pains to train it, this is like the love of animals." . . Not only in his youth, but even in his mature years, though he fill the office of a magistrate, a mother may beat her son, if he commit a wrong. . . . . Mothers should begin when their children are yet babes to train them aright. Thus the proverb: "If you

would instruct your daughter-in-law, begin when she first enters your house; if you would train your son, begin in his infancy."

Parents must correct their children when necessary; some will not do this because they cannot bear to ferule a child, and put his flesh to pain. But if one were very ill, would you refuse to administer the bitter medicine or the sharp acupuncture which would heal him?

The tenderness which shrinks from giving needed discipline is not true.

Chapter XCIII.

The mother of Mencius lived near a graveyard until she found her little son playing that he was burying people.

Then she removed to a residence near a market-place. Pretty soon the boy played at buying and selling goods. "This is no place for my son," she thought, and moved once more to a place near a Confucian temple. Mencius began to imitate in his plays the various rites he saw performed at this temple, and his mother was satisfied saying: "This is a suitable home for my son."

Mencius, when a child, had one day seen men slaughtering pigs, and asked his mother why their neighbor had done this. "That you may have pork to eat," she replied.

Then she said to herself: "I have heard that in ancient times a child's education commenced while he was yet unborn; how much more, when he has knowledge of things, and may be deceived. I might teach my child not to believe me." Forthwith she went out and bought pork and prepared it for him to eat.

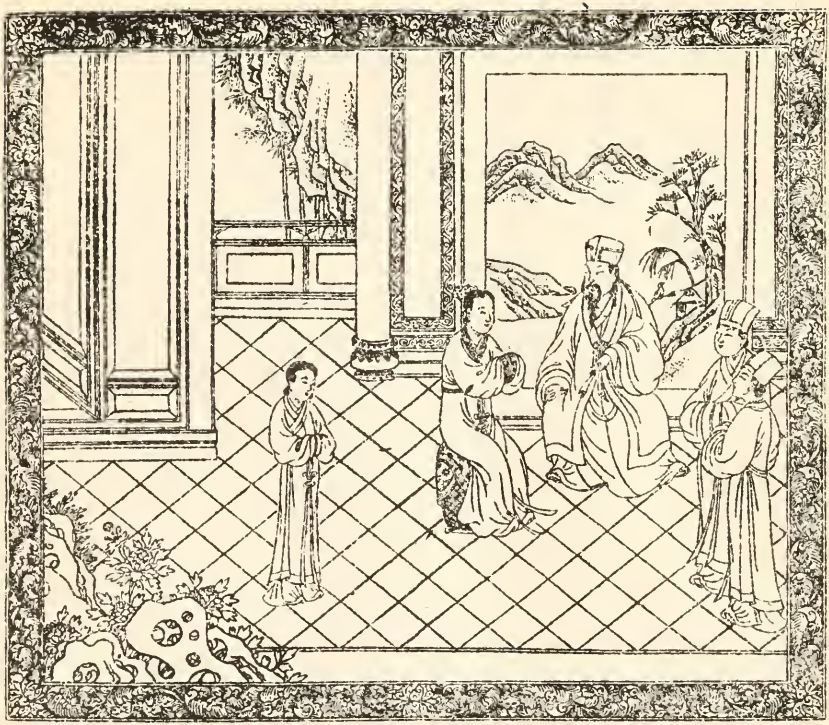
On one occasion Mencius returned from school, and, being asked by his mother how much he had read, he replied carelessly; "As much as I pleased." His mother cut in two the web she was weaving, and said: "I have cut this web, thus trifling with my work, as you are trifling with your learning. Does not a superior man study that he may gain reputation? He who has extensive knowledge dwells in peace, and calamities are far from him. If you waste your time now, you will yet be numbered with menials and low fellows, and how can you avoid sorrow and care?" Mencius was afraid at these words, and began to study diligently, early and late, so that he became a great man and scholar.

Chapter XCIV.

A young man had reached the age of twenty years, but cared nothing for his studies. He wandered around in pursuit of pleasure, and on his return, to prevent his mother from reproving him, would bring her gifts of melons or of some other fruit. At length, she rebuked him sharply: "It is said in the Classic of Filial Piety that to nourish one's parents with the three kinds of sacrificial animals is not so acceptable as obedience.

Chung-Ying's mother enforces diligence in study.

See page 71.



The mother of Ch'eng-Hao and Ch'eng-I.

See page 72.

You are more than twenty years old, yet your eyes are not bent upon your books, nor has your heart entered the path of reason. How can these gifts comfort me? How is it that my instructions have been so fruitless: was it that I did not dwell in a select neighborhood?" [like the mother of Mencius]. . . . The young man, moved by his mother's words and tears, changed his course, devoted himself to his books, and thoroughly mastered many volumes.

Chapter XCV.

Chung Ying's mother was strict and economical in her method of family government, and a pattern to all the families of the gentry and literati.

She had a plan for enforcing diligence in study upon her sons, which consisted in administering to them every night a pill compounded of powder made from a certain bitter root, mixed with a little bear's gall. This pill being given just at their hour for study, and held in the mouth, not swallowed, its salutary bitterness reminded them to be attentive to their lessons.

A lady of the Ching family lost her husband when their son was but four years of age. She continued a faithful widow and was earnest in the instruction of this son. She was extremely poor, so that in teaching him to read and write she had to make the characters on the earth with a piece of bamboo, for she could not afford pen and ink. The son grew up

studious and faithful, and attained the height of literary distinction, being made a Han-lin Doctor, and becoming an eminent public servant. At one time, for having made a plain and spirited remonstrance to the Emperor, in defence of an honest official, he was dismissed to a lower position, in another place [*lit.*, politely banished].

He was distressed for his mother, but she kept up a brave heart, and reassured him with smiles, saying: "You must be at peace about me. I have always been poor and lived plainly [and am content]." In after times her son, Hsin, [On-yang Hsin*] for his accomplishments in elegant learning, and his unswerving uprightness, was distinguished "above all his contemporaries." His glory was reflected on his mother.

Chapter XCVI.

The mother of Ch'eng Hao and Ch'eng I, in her early married life served her parents-in-law devotedly, and so became renowned for her filial piety. Her husband honored her more abundantly for this, but she did not become presumptuous; on the contrary, she showed towards him more reverence and obedience. In the control of her family she was even and precise rather than severe. She forgave the offences of the servants and concubines rather than be unjust. If her sons did wrong, she examined into the matter, and if it were not serious she punished

* Sung dynasty, A.D. 1032-1072.

them herself; otherwise, she referred it to their father. She often remarked that many sons turned out badly because their mothers hid their faults, and did not allow the fathers to know of or correct them.

If her boys quarrelled with any one, although they had right on their side, she rebuked them. "If you have a grievance, quarrelling will not redress it; if you have no grievance, will quarrelling clear up the case?"

Whilst her sons were in early youth, she procured for them virtuous teachers and friends; and if at any time the young men wished to entertain company, she was delighted to prepare for it, in spite of her poverty.

Her youngest child, Ch'eng I, tells us: "My mother had six sons, of whom only two arrived at maturity, but she was not foolishly indulgent to us. When one of us was learning to walk, if he fell down, some domestic would run to pick him up and carry him, but if my lady saw this she would say directly: "He must learn not to fear, but to walk carefully; it is better to let him risk a fall."

They had thick broth for food. If they wished for something better, their mother would ask them: "If when young you thus think of pleasing your appetites, how will it be when you are old?" So the brothers were trained to contentment, and were never fastidious about their clothes, food or drink.

These sons both took the degree of *Chin-shi*, and were noted men.*

* They were distinguished literary men and critics of the Classics, A.D. 1032-1107.

Chapter XCVII.

The lady Lü Ts'ai had a severe temper but kept it in proper subjection. She had a son whom she dearly loved, but she was rigorous in her training, making him conform in all things to the laws of decorum. When he was only ten years old, if he came in to her presence, even in cold weather, although he might have to stand the whole day, he dared not sit down until she bade him do so.

She made him wear a cap and long robes to receive visitors; and in the warmest summer weather, only the family being in the house, she did not allow him to cast off his outer garments.

She prohibited his going to the tea or wine shops, or to chatter in the market-place with the lower order of laborers. Nor would she suffer him to listen to improper songs, or to cast a glance over bad books. Thus trained, his virtues were fully perfected, and he was superior to all his associates, whilst his literary fame has come down to the present day.

The lady Chang was very fond of her youngest daughter, but even in the smallest things her training was sedulously guarded. For instance, if she asked a second time at her meals for soup it was given to her, but fish and flesh were withheld. [Here may be inserted some points of instruction applying to girls as well as boys: "When the child begins to feed itself it must be instructed to use the right hand; when it begins to speak the girl must be taught to answer gently. The girl must wear a silk belt. When children are six years old they must be taught to count,

with the names of places. When seven years old, boys and girls may not share the same mat, nor may they eat together; going out and coming in at a door, or at a feast, they must be placed behind their elders, thus early teaching them humility. At nine years of age they are taught to "count the days"—then the boys at ten are sent "to an out-door teacher," and in this connection the girls do not appear. Doubtless the lady Chang's daughter was taught this and more, but, as will be seen from the end of the narrative, the mother was not satisfied with the results.] This young lady married her cousin. On a visit to her daughter, the mother saw cooking utensils in a room back of her apartments. She was very much shocked at this, and asked the mother-in-law, her elder sister, "How is it that you allow the child to prepare food in private? This ruins your family government."

Chapter XCVIII.

. . . . A clear-headed, intelligent young woman of the Ch'ing family, was left a widow, with three sons of tender age. Being very poor, she herself instructed them with great strictness. The three took high rank in the Han-lin college, and one received official preferment in the Province of Chekiang. During his administration a petty military officer disobeyed his orders, and he sentenced the man to be beaten severely. He died under the punishment, and his soldiers were so enraged

that a mutiny was imminent. The magistrate was disposed to trifle with the matter, when suddenly his aged mother entered his judgment-hall, commanded him to leave his seat, and reproved him severely in the presence of all there. "You have betrayed the trust reposed in you by the Son of Heaven; in a fit of passion you have had a man beaten to death without cause. Is it wonderful that the soldiers threaten to rebel? You have not only broken the laws, but you will cause me, your mother, to descend with shame into my grave, and how shall I bear to meet your father in the shades?"

Then, in loud tones, she ordered the lictors: "Take off his robes. Beat him on the back." And he was beaten until the lower officers present fell upon their knees before her and interceded for him, even with tears. Finally, she relented, and suffered him to arise, and knew that, by her thus interfering, a rebellion amongst the troops had been prevented.

. . . .

Chapter XCIX.

. . . . The mother of a young man had instructed him in the rule of righteousness [and expected him to practise it], but one day, when he was entertaining visitors, she listened to the conversation, and heard him discussing the failings of others.

Much displeased, she thereupon inflicted on him a hundred blows. The family plead with her to spare him, arguing that it was not uncommon

for even great and learned men to critieise their neighbors, and why then should she beat her son in such unmereiful style?

"I have heard," she replied, "that if a man loves his daughter he will eertainly choose a scholar with an immaeulate record to whom to betroth her. This rule is thoroughly correct. I have but my son, and surely I ought to teaeh him to observe propriety, and to be humble. If in his eonversation he has forgotten his mother's instruetions, then how ean he remember the perpetual doetrine?" And she wept and refused to eat.

Her son was thus made to stand in reverent awe, to amend his ways, and at length he attained high literary rank.

Chapter C.

A lady of the Tsui family lived with her son, who was a District Prefect. When he had doubts as to any case, he was in the habit of asking his mother's adviee. A woman from the eountry eame to him and brought aeeusation against her son as being very unfilial. The Prefect was sore at heart, and puzzled what to do, as usual consulted his mother. She said: "The eommon people do not know the rules of propriety, and how ean they know when they break them? Do you order the mother and son to come into our residence and observe how you wait upon me; that ought to work a reformation."

So at the next meal the eountrywoman was seated on a eoueh opposite to the lady, and they ate at the same table, the woman's son,

meanwhile, standing at the lower end of the hall, watching how the Prefect provided for his lady mother. This continued for ten days, when the son professed to repent of his former bad conduct and begged that he and his mother might return home. The lady said to the Prefect: "He does seem to be ashamed of himself, but lest the change is not heartfelt let them tarry longer."

They remained over twenty days, when the son knocked his head upon the ground to the Prefect, until the blood came, and his mother wept, both imploring that they might go home.

The influence of the example of the Prefect and his mother in this act was widely spread.

[The next virtue treated of is *that of being a good step-mother*. Chapters 101 and 102 are so voluminous that they are condensed here into one, by means of a few extracts.] Step-mothers are often cruel and hard-hearted towards the orphan whom death has made solitary; they bring division amongst relatives, sorrow of heart, and sundered affections. Be careful! be careful! [*i.e.*, of giving your children a step-mother].

Supposing that the first wife has left a son who is older than his step-mother, then the elder must pay homage to the younger, which is against the rules of decorum. If the step-mother should have a son, there will usually be a difference made in his favor above his elder brother, in clothing, food, drink, and even in the arrangements of their marriage affairs, when they are grown up. After the father's death there will

arise slander and endless litigation, and to the disgrace of the family these things will be public talk amongst the lower orders on the streets.

The son of the first wife will swear that his step-mother was only a concubine, and will either force him from home in disgrace or make him a servant; and he parades the faults of his dead, whilst he himself would be considered upright. This often occurs.

When a man in the prime of his years unfortunately loses his wife, as he has no one to preside in the kitchen [*i.e.*, to look after his domestic affairs] he must marry again—he cannot help himself—and he hopes that the new wife will be kind to his children and they filial towards her. On the contrary, she too frequently is severe, and misrepresents them to their father, until her words, like slow poison, enter his mind, and render him, also, unkind. This is not the testimony of one day or generation only, but of all time.

The step-mother should act as a mother towards her husband's son, making no difference between him and her own. Indeed, her step-son should be treated with greater leniency, for if she punishes him with but one blow, people will criticise her and say: "Ah, he is not her son." How careful should she be!

In a certain family there were eight sons, three of whom were the children of the second wife. The sons of the first wife were very unfilial to their step-mother, although she was careful to treat them well, and even ordered the family arrangements so that the clothing, food and position of her own sons should be inferior to theirs.

In course of time one of these elder sons made himself liable to the penalties of the law, and was sentenced to die. His step-mother was very sorrowful, shed many tears, and devised a hundred plans to save him. Her friends were much astonished at this, and she was asked: "Why do you wish to rescue your step-son, since he has treated you so badly?"

She replied: "When he was young and tender, I was made his step-mother, that I might take care of him. Ought I not to be like his mother? If a mother does not love her own son, has she true humanity? If she loves her own son and hates her step-son, does she carry out the rule of righteonsness?"

The Emperor* heard of her disinterested virtue, pardoned her step-son, and promoted her family. The five step-sons also became filial and devoted.

Chapter CIII.

A man of the kingdom of Tsi† was found dead in a public highway, and suspicion fell upon two brothers, who were arrested for murder. When examined, the elder brother said that he committed the deed, whilst the younger as strenuously insisted: "No, I killed him." Neither would retract his declaration, and the magistrates, not being able to decide the case, referred it to the Emperor. He commanded the mother of the

* Of the Wei dynasty, A.D. 220 to 260. † About B.C. 500.

"The righteous step-mother."

See page 80.

The mother of Yuan Cheng.

See page 82.

family to be brought and questioned. She wept, and declared that she knew not which one was guilty, but if either had to suffer for the crime, she asked that he might be the younger. "The younger son is usually the best loved," said the judge, "why do you desire his death?" She explained: "The younger is my own son, the elder is the son of my husband by his first wife."

"On his deathbed my husband charged me to perform all my duty [to his son], and I promised to do so. It is insincere to promise and not to perform, and if I should in selfish love defeat justice, and let his son be put to death and my son escape, I should deceive the dead. I feel acutely for my son, but how can I act otherwise?" And again she wept, until her tears moistened her robe. The judge reported the result of her examination to the Emperor, who awarded high commendation to her virtue, giving her the title of "the righteous step-mother," and he pardoned the two brothers.

[Chapters 104 and 105 are omitted.]

Chapter CVI.

In the present age many ladies are careless in their families; they force themselves to serve their husbands, but they do not treat their dependents properly. Some search for the smallest errors and drag them to the light, and are harsh without just cause.

Others beat their maid-servants if they fall but a few cash short in their account of purchases, thinking in their stingy hearts that it is clever to have discovered the deficit, but such mistresses lack the very first bud of humanity.

The virtue of treating servants with kindness and consideration now claims our attention. . . . .

Chapter CVII.

The mother of the noted author Yüan Ch'eng, lived in the T'ang dynasty. For twenty-five years she governed her family without resorting to bodily correction. She so trained her daughters-in-law that they stood in as much awe of her, and treated her with as much reverence, as if she had used the severest methods. When she reproved any of the family they were as ashamed as though they had been publicly beaten in the market-place. She never raised her voice in angry tones, yet her servants obeyed her, and so did her children, from earliest childhood. In her inner apartments there was peace, never a loud word, even as in ancient times, owing to her admirable instructions and example.

Chapter CVIII.

Ch'eng Hao's mother was a model in family government. She very rarely punished a servant, and when her children were young reproved

them if they mistreated the servants. "Though they are our inferiors, yet they are men and women like ourselves [and thus we are one]."

The lady Sze* had a maid who, bringing her hot water for a foot-bath, one night spilt it on her mistress' foot so as to scald it terribly. Although the lady was confined to her couch over a month, she only gave the maid one blow on her cheek for her carelessness.

This lady was very economical in her private expenditures, but grudged nothing in the entertainment of her friends.

[Chapter 109 is omitted.]

Chapter CX.

Most women believe in the gods, both good and evil, and for this reason the sorceresses and Buddhist nuns fearlessly carry on their incantations, wishing to deceive, that they may increase their gains, and the women fall into their snares. . . . "Disreputable women must not enter the gate," is a precept carefully handed down to us from the ancient sages,—and nuns belong to this class.

As to the Buddhist and Taoist priests, a woman ought not even to look them in the face, for she should do everything to avoid suspicion. If women are not to be timid with the priests, they will in time gather in

---

* The wife of Sze Ma Kwang, a celebrated author and statesman, Sung dynasty.

crowds in the temples and monasteries to burn incense, they will mingle with priests on pleasure excursions, they will not know the blush of shame, and propriety will be no more. Alas, what pain and trouble then !

The Classic of History says: "To do good is to bring down [from Shang-ti] a hundred joys; not to do good, brings down a hundred calamities."

Confucius tells us: "If one sins there is no place for prayer to Heaven."

The virtue of exposing and resisting superstition, will be now considered.

There was a famous sorceress in Yeh,* who beguiled the people by her magical arts, and with several soothsayers, her confederates, got every year large sums of money from them. At an appointed period in each year, the god of the Yellow River (Ho peh) was represented as wishing to take a wife, and a beautiful girl was chosen from some family for the purpose. After bathing her and clothing her in bridal attire, sacrifices having been offered, she was led into a slightly built house [in the shape of a boat] on the river-bank.

This was hung around with red curtains, befitting a bridal chamber. It was set afloat, and soon sank in the river.

The sorceress declared that if the maidens were not given to the river god, he would cause the river to overflow, desolate the country and drown the inhabitants. Many families, who did not wish to sacrifice their daughters, moved away.

* The modern Chang-teh Fu, in Ho-nan.

At length, Si-men pao was made Governor of Yeh. He assembled the elders and said: "When next a woman is given in marriage to the river god you must inform me. I wish to be present."

On the chosen day he was on the river-bank [with his attendants]. There were thousands of spectators, and there, too, were the sorceress and her band of female disciples,—a great company,* all clad in silken fabrics. The sorceress was seventy years of age, and her disciples were ranged behind her.

Pao said: "Call the wife of the river god." The maiden stepped from within the red curtains. Pao looked at her a moment, and turning to the sorceress and her master of ceremonies, San Lao, coolly observed: "This woman is not beautiful. I must trouble the chief sorceress to go and inform Ho peh that I will substitute a handsomer woman, and by day after to-morrow will send him his bride." Then he ordered his retainers to pick her up and cast her into the midst of the river. This was done, and Pao waited quietly awhile: "Why," he asked, "is the chief sorceress so long in returning? We must send a disciple to quicken her steps," and one of the younger sorceresses shared the fate of her instructress. When three of the disciples had been thus drowned, Pao said: "The old dame and her disciples, being women, could not explain affairs properly. I will trouble San Lao to go down and make all clear," and the master of ceremonies was thrown into the river. The people were

---

* A thousand, says one account.

all greatly alarmed, but Pao, after a brief space of time, would have had the two remaining confederates cast after their companions, had they not by timely submission and entreaties obtained his pardon.

The female disciples all scattered and fled, and no one dared to speak again of the ceremony of giving a wife in marriage to the river god. Neither did the waters of the Yellow River overflow at that time and bring calamity on the people.*

Chapter CXI.

In the time of Ch'eng Ti, of the Han dynasty,† one of his favorite concubines poisoned his mind with slanders against the Empress, declaring that she had used magic and incantations to injure him, and had prayed the gods to send calamities upon his head.

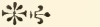
The Emperor was very angry, and would have deposed the Empress, and sent her to live in the cold palace.

She defended herself, when questioned by him, in these words: "I have heard that life and death are determined; that riches and honors are appointed by Heaven." If men act virtuously they have no sure hope of happiness; if they act wickedly, what can they hope for? If, indeed, the gods take knowledge of our prayers, they will not answer unlawful petitions; if they take no such knowledge, is there any use in praying to them?

* This took place B.C. 424. † B.C. 32.

I could not, therefore, have been guilty of offering such petitions.

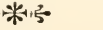
The Emperor accepted this defence, took his consort again into favor, and presented her with a gift of yellow gold. [A hundred pounds, say some accounts.]



Chapter CXII.

The Empress Chang Seng* being very ill, her son [wishing to obtain her restoration to health] desired to send in a memorial to the throne, petitioning for a decree of pardon to prisoners throughout the Empire. He also desired that a law should be enacted in favor of the Taoists. The Empress replied: "Death and life are determined; neither wisdom nor strength can procure its remission. The great affairs of the empire are innumerable [why for the sake of one person seek to alter their course?]. As for the strange heresies of the Taoist and Buddhist priests, even as insects [eat through and ruin] books and clothes, so these heresies tend to destroy the empire and bring deadly [mental] disease amongst the people. The Emperor should constantly oppose them, and can I, one woman, cause the Emperor to do that which he ought not to do?

* Celebrated in history as the wife of T'ai Tsung, of the T'ang dynasty, A.D. 627.



Chapter CXIII.

Sze Ma Kwang* says: "The uneducated class believe in the superstitions and deceptions of the priests, so that everybody goes through with the funeral rites they prescribe, and present the offerings for the dead. The Buddhist priests promise that the dead for whom these services are performed shall have their sins remitted, happiness bestowed, and shall ascend into the "heavenly hall" to enjoy its pleasures. The priests also threaten that if these services are not performed, our deceased friends shall enter into hell, either to be cut in pieces, or burned, pounded in mortars, or ground to powder in a mill, or to endure other kinds of bitter suffering. The common people do not know apparently that the bodies of the dead turn to dust, that their animal spirits are scattered to the winds, and so, granted all these methods of torture, there is nothing left to which they can be applied. Besides, before Buddhism had entered China, there were reports of men having died and having returned to life again, but not one of these ever said that he had entered into hell and seen the so-called Ten Kings. Do you understand clearly that these superstitions are not to be credited?

---

* A noted statesman and writer of the Sung Dynasty.

Chapter CXIV.

. . . . The tales of the priests move the hearts of the middle and lower classes of the people hither and thither as the waves of the sea, and make them restless as the striving ants, vieing with their fellows in toil. Men fancy that they see their dead held for their sakes [*i.e.*, for lack of masses, etc.,] in the prisons of hell,—tortured, and crying for deliverance. They may know that their relatives practised virtue whilst living, but [listening to the priests] they forget this, think there must have been in the friend's life some hidden sin, and so prostrate themselves before earthern gods and wooden puppets, beseeching with lamentations for its forgiveness. They consider themselves very filial in doing thus, and know not that they discover an extreme want of filial piety, and insult their parents' memory by charging them with sin and supposing them to be in hell.

The priests declare that all women in particular who have borne and nourished children, have incurred great sin thereby, and that the worst hell is kept for them, and they exhort the sons and daughters diligently to employ priests to offer sacrifices, and chant the name of Buddha, in order to win deliverance for their mothers. Thus these unprincipled priests trouble society, that they may gain their own food and drink from these offerings to the gods."

The scholar Lui Peh Wen* writes: "I know not who presides over the Buddhist hell, but he must have a mother. If he confines her in hell [with the other mothers] he is not filial; if he dismisses her [and retains the others] he is not just. Should he be unfilial or unjust, he is in either case unfit to govern; the very inhabitants of hell would rise and beat him. Then, if there is a hell, who governs it? There is no such place." . . . . Let all who read this book awake [to the folly of Buddhist teachings].

[Here follow six chapters giving a *résumé* of the whole book. Only a few extracts from these are noteworthy.]

Woman's virtues are all embodied in the two words *reverence* and *caution*.

Confucius says that women should day-by-day remain in the inner apartments. . . . . They may not go even into the outer halls of their own homes, for recreation. They must not walk about [in the house] after dark without a light.

Be tranquil and reverent in your own thoughts, and the beauty of that inner life will shine clearly always.

The lady Ki† wrote songs, and the lady Li Yih Ön had a classic style, but, as they lost woman's virtue by marrying again, it only sets one's teeth on edge to read their works.

---

* A very celebrated statesman, adviser of the founder of the Ming dynasty, and versed in literature, A.D. 1311–1375.

† Lived in the second century after Christ, and inherited the abilities of her father—a noted literary man—was also a musician.

In illustrating woman's virtues in the foregoing chapters I have chosen the most illustrious examples only. Female students may from the study of this book learn to understand the proper rule of life, but my words do not cover the whole ground. You must think deeply [and practise] and so do that for yourselves, and make your virtue complete.

WOMAN'S WORDS.

[We come now to a collection of memorable sayings of Chinese women, spoken in ages far apart, but shining still as reflected lights on the path of their countrywomen, even as the after-glow of the sun, long set, sheds a tender radiance from the western skies to guide the traveller on his journey.] . . . .

Chapter II.

The words of a wife should not pass outside the doors of the inner apartments; her husband is the only person with whom she may at all times converse familiarly. A faithful minister, if his monarch does wrong reproves him; a virtuous wife, in the same way, tells her husband when he is in fault, and aids him to do better. A really superior man does not desire flattery from his wife, but her true words are precious. *Illustrations of words of stimulus to a husband* will be given in the next twenty-three chapters.

It is impossible to take more than a selection from these, so voluminous are the speeches of many of the ladies. Several examples are drawn from the annals of China when it was under feudal sway, and it is interesting, as we swing back the gate of the centuries and walk into the ancient kingdoms, to note how constantly we are reminded of the China around us to-day. Other nations may come and may go, but China goes on for ever. Chapter 3 is about an admirable marchioness in the kingdom of Tsi, who would not allow her husband to slumber in luxurious laziness when he ought to arise and receive his ministers, and, anxious lest he should be late, she mistook the moonlight for the dawning day, and aroused him with:

"The east is bright,
The court is crowded,"

and influenced him to attend promptly to business.

Next, we have, in Chapter 4, the story of the Empress of Seuen Wong, of the Chow dynasty, "who would not speak of improper things, who would not do an improper action." The Emperor habitually retired early and arose late. At last, the Empress put off the insignia of royalty, retired to a side-room behind the chief court of the palace, where female criminals were anciently confined, and sent her duenna to inform the Emperor. She accused herself in these words: "I have no mental capacity, hence I have caused my husband, the sovereign, to lose propriety and to rise late, thus becoming dissipated and neglecting affairs. . . . .

Therefore, should the prosperity of the empire be impaired by his neglect, the original cause is in me. I dare to request punishment."

The Emperor replied: "It is I, the Emperor, who have not virtue; from myself does the error arise. There is no fault in the Empress." He recalled her to her position, began to attend diligently to government, and the prosperity of the empire was greatly increased.

In Chapter 5 is a long version of the influence of Fan Ki, the wife of Chwang, King of Ts'oo.* This king delighted in hunting, and would not listen to the remonstrances of his queen, who thereupon refused to eat the flesh of any kind of game. This abstinence impressed the king so much that he reformed, was as industrious as before he had been idle, and in a few years obtained the ascendency over all his neighbors. Such was Fan Ki's power for good.

The 6th Chapter we leave out, as containing a very similar story.

Chapter VII.

Ts'ao, one of the kings of Ts'oo, loved wine and gaiety. He once took *his two queens*, Ts'ai ki and Yueh ki, with him on a pleasure jaunt.

The party ascended a high terrace, and thence looked down over the imperial gardens and park. "Is not this pleasant?" said the king, and, turning to Ts'ai ki, he asked her: "You are willing to enjoy life with me, would

* B.C. 800.

The two Queens of Ts'ao king of Ts'oo.

See page 95.

The woman with a wen and the prince of Tsi.

See page 96.

you be willing also to die with or for me?" "Yes," she replied, "As I share with you in life's joys, so would I endure with you death's pangs." The king commanded the imperial historiographer to record this answer, and then put the same question to Yueh Ki. She answered: "Your deceased father was at one time given to dissipation for several years, and neglected the affairs of the State: afterwards, he cast aside his follies, and rose to be the chief of the princes. I would fain see you follow his example. Up to the present time you have not done this, yet you ask your handmaiden if she would die with you. I have heard that noble wives were willing to die with or for worthy husbands; but I have never heard that there was any glory in following an unworthy man into the eclipse of death. I dare not receive your commands." Ts'ao was touched by these words, and reverenced her regard for propriety.

Twenty-five years after this Ts'ao went with his forces to aid the Prince of Chao,* and his two queens were with him in the camp. The king was taken suddenly ill. There had been seen around the sun a red cloud, resembling birds on the wing. The king sent messengers to inquire of the Augur of the National Academy what this cloud threatened. The augur said: "It threatens harm to his majesty's person, but [if a proper sacrifice were offered to the cloud] the harm might be transferred to one of his captain-generals, marshals, or to his prime minister." The king, on hearing this, said: "The captain-generals and prime minister are to me as my limbs; how can I bear to transfer my

* B.C. 1100–477.

calamity to them?" The queen Yueh ki cried: "How great is the king's virtue! Now, indeed, I am willing to die with you; in other days, when you were wasting your life in pleasure, I could not promise you. But when you fulfil every rule of right, all your subjects would be willing to die for you, how much more your queen? I will go first, and expel before you the noxious influences [*lit.* the fox] of Hades."

"I was but jesting when I put that question so long ago," answered the king. "Were you to take your life now, this would only make public my former lack of virtue." The queen said: "Even then, in my heart, I registered a vow to die with you. It is not only to please your majesty, I cannot live without you." She killed herself, and the monarch also died, but Ts'ai ki could not bring herself to die with him.*

The son of Yueh ki was proclaimed king by the highest officers in the kingdom.

Chapter VIII.

Ming, the prince of Tsi, determined to espouse [for her superior ability] a woman who was much disfigured by a wen on her face. One day he announced to the ladies of his harem: "Yesterday, in my rambles, I discovered a truly superior woman. To-day she will come to the palace,

* Grieving presumably as did the fond husband who when awakened to be told that his wife was dead, said, as he rubbed his eyes: "What made you disturb me in my sleep. Remind me to be very sorry in the morning."

and you will all be taught by her." The ladies were piqued, but dressed themselves in their handsomest clothes, and prepared to receive her. At last she arrived, this plain woman with the huge wen, and the butterfly beauties all put their hands before their lips and smiled. "You need not smile," cried this prince, "she is not yet set off [as you are] by dress and ornaments, and this makes ten or a hundred fold difference in the looks of women." Then the woman herself spoke: "When Yao and Shun were Emperors, they adorned themselves with humanity and benevolence. They were frugal and economical, and on their thatched roofs the grass was not cut. The rafters within were not painted red or carved. The women of their court wore no embroidered garments, and their tables were not covered with highly seasoned food. And so, after ages, the world still praises their virtues.

But look at the Emperors Kieh and Chow. They clothed themselves with violence and cruelty. They oppressed the people that they might get means to ornament their palaces, build high towers, and form [for pleasure] deep lakes. The court ladies were dressed in elegant long silk robes, and to them pearls and gems were mere playthings, yet they were never satisfied. More than a thousand years have passed, but mankind scorns those Emperors. The difference between those adorned by dress and ornaments [or extravagance] and those who are not, cannot be expressed by a thousand or ten thousand fold, much less by ten or a hundred." The ladies of the harem [had ceased to smile] and were ashamed of themselves.

Being made Queen Consort, this woman commanded that the ladies' private apartments should be plainly furnished, that they should not wear a quantity of ornaments or of embroidery, that table delicacies should be diminished, and amusements lessened in number. Within a short time the new regulations were known to the princes of all the feudal courts around. The woman with the wen had great influence so long as she lived, and the king became famous, but after she died he grew indolent, let the reins of government slip, and finally his kingdom was ruined and he perished in exile.

[Chapter 9 is omitted.]

Chapter X.

An Emperor of the Han dynasty planned to build a new palace for his Empress, and when one of the officers of the court remonstrated against [the expenditures], flew into a passion, and would have had him put to death. The Empress petitioned thus: "Your Majesty, there are ample apartments in the present palace; I beseech you not to build another. Within the four seas there is more than one person to be considered: Your Majesty should consider your people. The words of your officer were a blessing from our tutelary gods, and instead of putting him to death you should reward him. . . . . Should you have him executed because he has given you good advice, you would silence the lips [*lit.* tie the tongues] of all faithful and true officials, and so public and private affairs

would suffer, while the tutelary gods would receive no worship; and as it is for my sake you are acting, the sin of all will rest upon me. How can I bear this? I have read in ancient annals that the ruin of families and the destruction of empires often occur through [the bad influence] of women. If this day I should add another example to the list, I would truly have no face to wait on you again. I had rather die."

When the Emperor read this petition, he changed color, and sending for the officer, bade him read it, and said: "With you, sir, to aid me in public life, with my Empress to advise me in private life, how can I meet with disaster?" He changed the name of his gardens for another, signifying "I have received the words of virtue," and gave a similar title to a hall.

[The next few chapters are condensed.] Chapter 11 tells of a concubine of T'ai Tsung, who when young had made a thorough study of polite literature, and when grown-up practised every womanly virtue. She memorialized the Emperor not to build a "palace of pearly glory," which would have cost an immense sum, saying: "I wish that Your Majesty may manifest kindness, compassionate the distressed, pity the weary, banish war from your dominions. I have heard that there is no more honorable plan of government than this.

"Precious stones and gems are very beautiful, but the cleavers and axes of the empire are ruined by work upon them.

"Even when one wishes to be economical one spends more than he expects; if one is disposed to be extravagant, what limits are there to his expenditure?"

Chapter 12 is an account of an Emperor of the Liao dynasty, who was so fond of hunting that he would go to the field often without first donning the proper costume. The horse that he rode was named "Flying Lightning," "for whilst you winked your eye, he was gone a thousand li," bearing the Emperor alone far into the forest, or into deep valleys, where his escort could not find him.

His Empress, distressed for his safety, addresses him a long memorial on the evils of the chase, and says he may see what they will bring him to as plainly as though his fate "were divined by the straws and shell." She had watched him that morning ride forth unattended "to the autumn hills," and she reminds him that if in some remote spot, he should bring to bay a herd of wild animals, "although ten thousand spirits might circle round your godlike majesty to protect you, you would be like Kien Tsz, who was, only because of a boar in the midst of a ditch, discomfited and put to flight. . . . . I beseech Your Majesty not to ride so swiftly, and to choose auspicious days for the chase. Do not look upon these words as 'a crow of the hen announcing the dawn,' * but receive them [as humbly offered]."

[Chapter 13 is of no special interest.] In Chapter 14 we read of a princess who, when her husband wished to enforce a heavy tax on his people, in order to get funds to pay off the army, begged him to spare his subjects, and to devote their palace and private revenues to that use. "This

---

* *i.e.*, an attempt to rule you.

may not entirely relieve the indebtedness, but it will prevent all repining." The prince took her advice, and everyone was happy.

[The three succeeding chapters we pass over.]

Chapter XVIII.

Loh Yang-tz, of the province of Honan, was walking along the road one day, when he saw a thin plate of gold, which he picked up and carried home to his wife.

"I have heard," she remarked, "that a scholar with a sense of right does not drink water from a stolen spring, and that a moderate man never receives anything unlawfully obtained; surely to pick up and keep lost things will stain one's character more." Yang was much mortified and threw the gold away. Afterwards he sought the instructions of a sage in a distant place, whence in a year he returned home. His wife knelt before him and inquired why he had come. "Is it strange," he replied, "that after so long an absence my heart longed for my home?" His wife took a knife, and stepping quickly to her loom, spoke thus: "This piece of raw silk produced from the cocoon, was made into a web by binding one fibre after another together until an inch was completed, the inches were linked together until feet were finished, and at last the whole piece. Were I now to cut the web, I should not only throw away the work already done, but waste the whole month's time spent upon it. You ought each day to add something to your stock of knowledge and soon you would be eminently accomplished.

"But if you give up in the midst of your studies and come home, it will be like the cutting of a web, all your labor will be lost." Yang accepted her reproof, and went back to resume his studies even more diligently. . . . . If all wives were as admirable as Yang's wife, few husbands would not be earnest and unwearied [in their studies or work].

[Chapter 19 is omitted.]

Chapter XX.

Yen Ying, the prime minister of Tsi, went out in his chariot, and the wife of the driver peeped at her husband from the door of their home. This man, because of his master's rank, had a large state umbrella, he drove a four-horse team, and his whole manner showed a proud self-satisfaction. When he got back, his wife told him that she wished to leave him. "And wherefore?"

She answered: "Yen Ying is not six feet high, but he is prime minister of Tsi, and his fame is spread abroad. To-day I saw him pass by, and, despite his deep purposes and thoughts, his bearing was as humble as if he had been an inferior person.

"You are eight feet high, but you are only a servant to drive Yen Ying's chariot, and yet you bear yourself as if you were a superior man. For this cause [your self-conceit] I would leave you."

From this time her husband carefully repressed himself, and was more modest. Yen Ying wondered at the change, and asked the cause. His driver told him truly the wife's rebuke, and Yen Ying recommended him for promotion, as a small official.

Chapter XXI.

Wang Chang was a graduate who resided in the capital for the purpose of pleasure combined with study. For some time he and his wife lived there alone, until Chang fell quite ill. They were so poor that he had no coverlet, and lay in miserable clothing upon a straw bed. He gave up hope, and with tears bade his wife farewell. She was angry [that he so soon was vanquished by sickness] and said: "Chung K'ing is now honored as the first man in the audience-hall, none surpass him. You are very sick, it is true, but arouse yourself and be self-controlled, and you may yet recover, and, like K'ing, attain a high place. How is it that you have come to imitate women and children, sobbing and weeping thus?" Chang was agitated by hopes and fears, but he followed his wife's advice and finally recovered. In course of time he was made mayor of the metropolitan prefecture, and his ambition led him to aim at a place in the Censorate. His wife opposed him, saying: "A man ought to know when to be satisfied [the limit of his abilities]. You should remember when you lay in tears on that straw bed."

Chang would not heed her words this time, and he ended his days in a prison.

Chapter XXII.

A bride had been brought home to her husband's residence, and, on being unveiled, proved to be so exceedingly homely that the husband declared he would not see her a second time. His family were greatly troubled, until a wedding guest persuaded him to take back his words, and not to break the rules of decorum.

He entered his bride's apartment, and rudely addressed her: "A woman has four accomplishments; how many of them do you possess?" She answered: "I lack the outward graces [in deportment]. But a scholar and gentleman must exhibit a hundred meritorious qualities. How many of them, pray sir, have you?" "All," was the arrogant reply. Then, said the bride: "Out of the hundred, to shew kindness to others is considered the highest. Because you are displeased with my homely looks, you have treated me very discourteously. How can you venture to claim all?" The young man was greatly mortified, and afterwards behaved respectfully towards her, and she treated him with reverence.

[Chapter 23 is omitted. The next fifteen chapters are narratives of *words of instruction to sons.*] "There are times," says the author, "when the father and elder brother are engaged in business, the tutor is absent, and friends who know the younger son's faults do not care to speak to him of them, or if they speak, will not do so plainly. Then is the mother's

opportunity to warn her son, and arouse him to a sense of his faults, that he may refrain in time. So she has equal merit with father and tutor in his training."

Chapter XXIV.

A young man, returning home from his school one day, brought with him some companions, and took them into the guest-hall. As he walked rapidly in front of the party they followed in the same pace, and when they reached the hall one took his sword and one arranged his shoe-ties.

When they were gone his mother sent for and thus instructed him: "In the ancient times an Emperor, at the close of an audience, noticed that his shoe-tie was loose, and there was no servant at hand to tighten it, so he stooped down and did it for himself. He was fit to be Emperor, because he had no false pride.

"Another ruler had three friends whom he permitted to sit in his presence, even when he held an audience; he had an advisory council of five; and there were thirty Censors whose office it was to watch and report against errors or abuses in himself or his government. Thus [submitting to the guidance of wise men] his conduct, he rose to be president of the princes.

"One of the Dukes of Chow put down his rice-bowl three times* at one meal to receive officers, and three times in one morning interrupted his toilet to attend to business.

* or, three times left a meal.

"He saw more than seventy persons in a single day. His diligence fitted him to be the first man in the kingdom, and his friends were worthy men. Your friends are so obsequious that they are of no profit to you in attaining to virtue. If you would be a superior man you must first learn to serve."

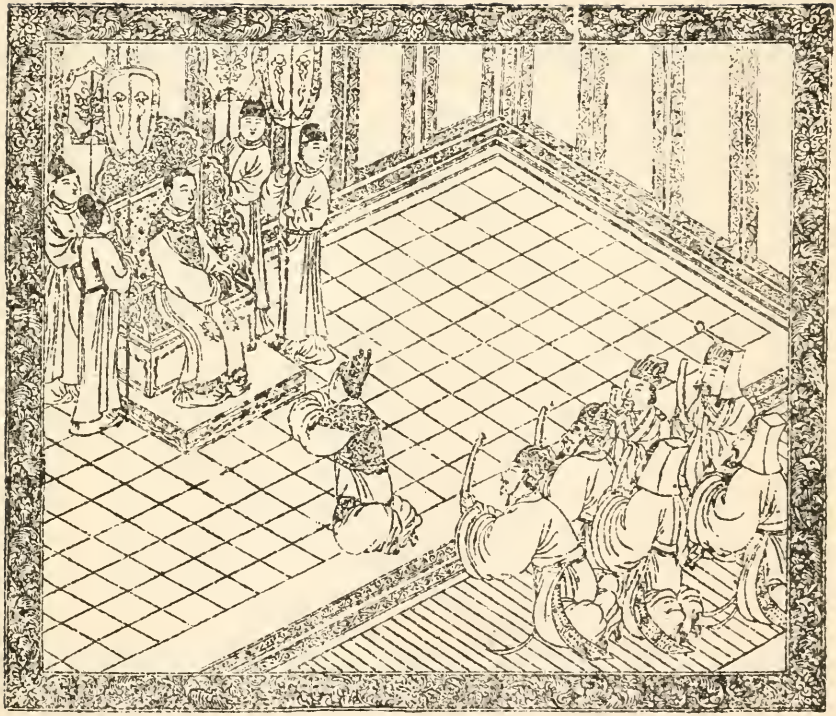
The young man thanked his mother and acknowledged his error. He chose afterwards a strict teacher and virtuous friends, and would wait on the teacher himself, even to presenting him with the cooked fish at meals. . . The instructions of his mother may be preserved and read with profit to myriad generations.

Chapter XXV.

. . . . Tsz Fah, chief general in the kingdom of Tso, led his forces to fight against Tsin.

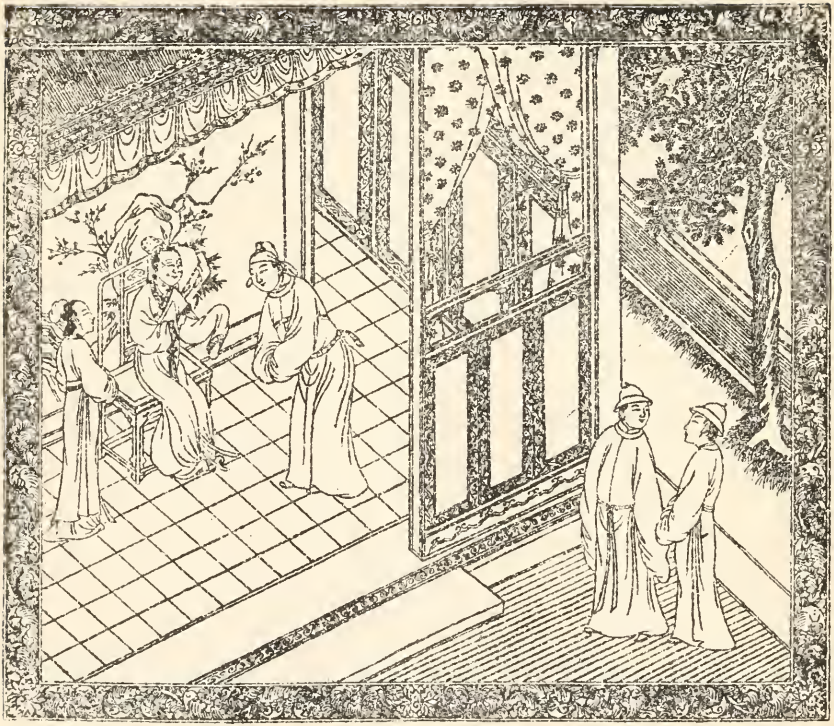
The provisions of the army falling short, he sent a messenger to inform the King of Tso of the fact, and directed him also to go and inquire after his mother's welfare.

When the messenger appeared, Tsz Fah's mother first asked how the soldiers were faring. "They are reduced to divide pulse and beans amongst them for food." "And the commander?" "He eats vegetables, flesh, and good millet." When Tsz Fah had conquered Tsin, and returned home, his mother closed the door of the homestead, and would not suffer him to enter. She sent this reprimand to him: "Have you heard that when the King of



The mother of T'ai-Tsu as Empress Dowager.

See page 107.



A mother gives her son advice.

See page 108.

Yueh was on a campaign, he had with him a bottle of wine, but, as his soldiers could not have wine, he flung his into a river, and shared their dry fare with them? You led your army into the midst of want and death, but you took care that yourself should have plenty and ease, as if you were better than they. If you have been successful, it was not owing to excellence of mangement on your part. You are not my son, you shall not enter my door."

After awhile she relented, and, when Tsz Fah had confessed that he had done wrong, she allowed him to enter their home.

[Chapter 26 is omitted.]

Chapter XXVII.

The mother of T'ai Tsu,* as Empress Dowager, managed the imperial harem strictly and yet with kindness. When T'ai Tsu ascended the throne he prostrated himself before her in the audience-hall, amidst the praises and congratulations of a crowd of officials and nobles. The Empress seemed ill at ease, and her countenance changed color. One of those in attendance ventured to say to her: "Your servants have heard that a mother shares in the honor given to her son. Your son has become Emperor; why, then, is Your Majesty not happy?"

---

* Sung dynasty. A.D. 960, Kien Lung.

"It is a difficult thing to be a superior prince," was her reply. "The Emperor must look to the welfare of all his subjects, the common people [as well as the higher classes]. Should he regulate affairs wisely, his reign will indeed be honorable; but should he fail to do this, he cannot be free from responsibility, and return to private life, though he might earnestly desire to do so. Therefore I am disturbed and anxious." T'ai Tso again prostrated himself before her, and said: "I reverently receive your instructions."

The Empress of Jen Tsung was modest and frugal, her mercy and kindness were heaven-descended, and she had read thoroughly the Classics and historical books. Her son rendered her filial respect, and obeyed her instructions [and so the calamity of war was averted from the people, even after the Emperor had concerted plans with his high officers to annex two small principalities to his dominions].

Chapter XXVIII.

A mother thus instructed her son: "I have heard your cousin, the governor of the fields, say that if one should come and tell him that his son [being a magistrate] was very poor, having hardly enough for his wants, that would be good news; but if he heard that his son lived in luxury, and that his clothing was very rich, that would be a bad report indeed. I have proved his words to be true. I have noticed amongst the families of our relations who hold official positions, that if a magistrate

gives much money and many gifts to his parents, they are too happy to trouble themselves as to how he obtained them. If the sons have saved, or have an overplus from their salaries, this is truly fortunate, but if they have obtained the money by departing from the path of justice they are no better than thieves and robbers.

"Should you act thus, my son, though you may not be discovered, and dismissed from office by your sovereign, your own heart will be darkened and humiliated." Her son heeded her precepts, and throughout his official career was honored as a pure [and high-minded] magistrate.

> "Whose strength was as the strength of ten
> Because his heart was pure."

Chapter XXIX.

A prime minister of the kingdom of Tsi received [bribe] money from the high officials, a large amount in gold,* and gave it to his mother. She put the question, "How did you get this?" He told her the truth. She said: "I have heard that the superior man cultivates virtue and rectifies himself, he cannot abate his efforts. Such a man will not deceive, or be guilty of a fraudulent action. He does not allow an unrighteous thought to bud in his heart, he will not suffer his family to enjoy an advantage which must be gained by wrong-doing. His inward and outward life correspond, his actions and words agree. The king has raised you to office

* 2,000 ounces, it is said.

and given you an ample salary for your needs. If you are unfaithful to your trust, the unrighteous gains you thus obtain shall not be mine; a disloyal man I will not own as my son."

Humbled and ashamed, the minister took up the gold and left her presence. He wrapped himself in a mat, asked an audience of the king, confessed his wrong-doing, and asked for a penalty.

But the king admired and praised the honorable sentiments of his mother, sent the gold to her as a gift, and pardoned the son, allowing him to retain his office.

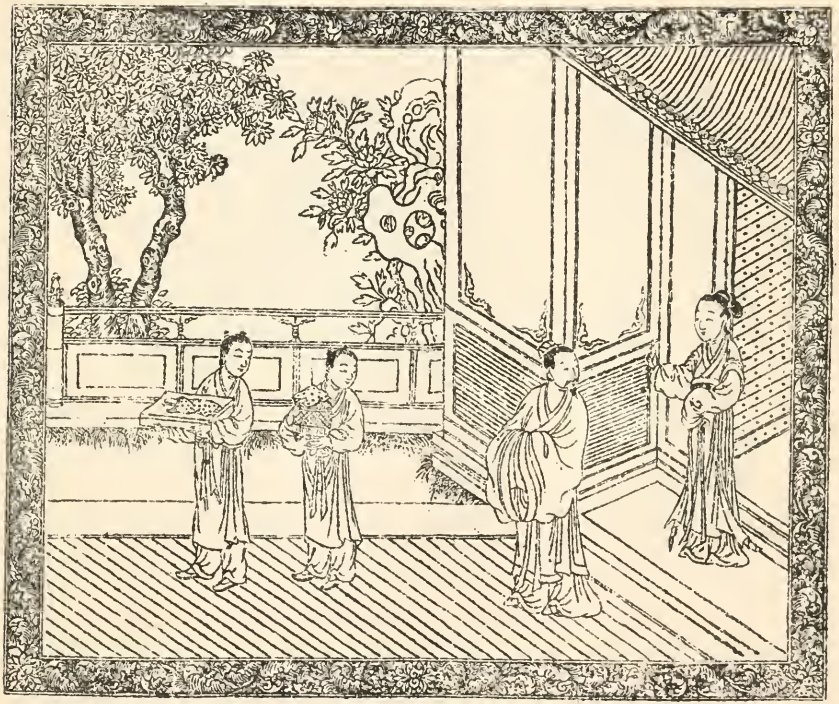
Chapter XXX.

Măng Jen had charge of the public fish-ponds in the kingdom of Wu. He once caught fish in a net from the ponds, had them dried with a salt condiment, and sent them as a present to his mother.

She immediately sent it back with this message: "It is your business to guard the fish, not to catch and eat them. I cannot accept your offering."

T'ao Kan in his youth was Superintendent of the State Fish-ponds in Tsin, and he presented his mother with a gift of dried fish. She would not receive it, but returned it with this reproof: "By giving me fish which the State employs you to preserve, you can afford me no pleasure; on the contrary, you cause me much sorrow." *

* T'ao Kan was noted for his capacity as a statesman, and was Governor of eight Provinces, A.D. 259-334.



The mother of T'ao-Kan.

See page 110.

The lady of the Sung family and her son.

See page 111.

[Chapters 31 and 32 are left out.]

Chapter XXXIII.

There was a rebellion in the kingdom of Tsin, and a lady of the Sun family, whose son was a prefect, urged upon him the virtue of patriotism, even to dying for one's country, and [when he went with the army] she gave him all of her ornaments and property to dispose of to help in equipping the soldiers.

The prefect came back victorious, but meanwhile another rebellion arose, and once more he prepared to go forth to battle. His mother bade him farewell thus: "An obedient son makes a faithful official. You must be willing to give up your life for your prince. Do not consider my age, or be anxious for me." At this time she sent all her men-servants to the conflict, sold her best clothing and household stuff to aid the soldiers, and persuaded the prefect to give up his son for the service of his country.

When peace was finally restored, this prefect was rewarded by the king with high rank, his mother was ennobled, and the greatest men in the realm paid reverence to her.

[We pass over Chapter 34.]

Chapter XXXV.

In the Eastern Han dynasty, a wicked eunuch, who had become very powerful, influenced the Emperor to put to death more than a hundred virtuous and distinguished men, and orders were issued for the arrest of one named P'ang.

P'ang, when he heard this, went and delivered himself up [and his death was decreed]. The magistrate in whose yamên he was confined would fain have perished with him, but this P'ang would not permit. He requested that his aged mother might be admitted to take leave of him. This was granted, and [when their interview was over] her parting words were: "My son, your name will live with those of the great and good [of all time] and what is there grievous in death?"

P'ang listened to her words, bowed himself at her feet, and bade her farewell. . . . .

The mother of She and Cheh* instructed them in their childhood. "You must not read books as many boys do, only to have the name of reading them."

One night she read to them the story of P'ang, and She arose from his seat with mournful aspect, and, kneeling before her, said, "I wish to be like P'ang; are you willing that I should be?" His mother was much pleased, and replied: "If you can be like P'ang, may not I be able to act like P'ang's mother?" That these two brothers grew up to be pure, clean-

* Two brothers, who were poets and public functionaries in the Sung.

handed magistrates, pitiful to those in distress, and daring to choose the right, was certainly due to the instructions of their mother.

[Chapter 36 is passed over.]

Chapter XXXVII.

An official heard that he had been chosen one of the Board of Censors, though he had not received the decree. He told his mother of this, and said: "In such an office I should have to be cautious and viligant, yet bold. If I take proper care of the affairs of the kingdom, I cannot hope to escape offending the Emperor or some of his officers, and should I offend the Emperor I shall speedily be ruined. The Emperor knows that filial obedience should guide the actions of all under heaven, and if I say that you are old, I may thus excuse myself, to take care of you."

. . . . His mother said: "Your father all his life desired this position, but never obtained it. Fortunately, it is offered to you, and you ought to sacrifice your life even to recompense the favor of the Emperor. Should you offend him, and be sent into banishment, whether near or far, I shall not fear to accompany you [and comfort you]." Her son obeyed her commands and became a Censor. He was impartial and fearless, rebuking openly, even in the presence of the Emperor, those of high rank, until he seemed to men even as a tiger [keeping watch] in the imperial hall.

In Chapter 38 we have the parting words of a mother to her son when he was banished for having, with her approval, sent a memorial to the throne, accusing an unfaithful official. "Go, my son, you have met this misfortune in doing your duty as a loyal and pure official; how can it disgrace you? Read diligently the writings of the holy sages, and let not your heart be disturbed with anxious thoughts of family and home."

[Chapter 39 is taken up with short quotations, which are repeated farther on.]

Chapter XL.

If a husband has faults, he may be told of them gently; if a son does wrong, he may be punished; but if the parents or parents-in-law are in error, it is very difficult to reprove them. You desire to speak, but dare not; you would fain be silent, but ought not.

How may this difficulty be overcome? You may remonstrate mildly, in few words [and with persuasive voice; if the remonstrance is not received, still be reverential and filial]. We will now give examples of *words of mild remonstrance with parents.*

Loh Yang went away from home to study under superior teachers, and also travelled to different places to increase his information, and was absent for seven years. His wife worked diligently to support her mother-in-law, and also aided her husband.

One day a chicken flew from the yard of a neighbor into Mrs. Loh's yard, and her mother-in-law caught and killed it, and dressed it for dinner. Mrs. Loh wept, refusing to eat of the fowl, and when the elder woman, wondering, asked the reason, Mrs. Loh replied: "I am sorry that I am too poor to provide properly for you, and so you have to take the chicken that belongs to a neighbour for food." Her mother-in-law was influenced by these words [resolved not to do so again and], threw away the chicken.

Chapter XLI.

Chen Ts'ai-méi had a daughter-in-law who was both virtuous and clever, so that Ts'ai-méi committed to her charge the family affairs. He entrusted to her the peck and the bushel measures, the steelyards and the foot measure, of each two kinds; he also told her, when she sold anything to use the light measure, and when she bought to use the heavy, and thus make a profit. She was indignant, and, bowing before father-in-law requested permission to go home. He said: "My family own fields and we have an inheritance; why do you wish to leave us?" "My father," she replied, "you every day depart in your actions from the teachings of heaven, and in my heart I am ashamed of this, and am not content to live with you." Ts'ai-méi said: "Your words are true, and I ought to destroy the false measures." "This will not do," was the answer, "how many years have you used them, my father?" "Something over twenty years." "Then, if you really wish me to remain with you, you must promise

me that for more than twenty years to come you will use the light weights for all that you buy, and the heavy weights for all that you sell; the small steelyards and short foot measure for all that you take into the house, and the large steelyards and long measure for all that you sell out of it. Thus you may atone for the deceit you have practised so long, and I will stay in the family." Ts'ai-méi was touched, and gladly gave her the promise.

This woman had two sons, who in their youth distinguished themselves in the literary examinations [and so her virtue was rewarded].

Chapter XLII.

A lady of the Fung family married a gentleman who had two younger brothers, the sons of concubines. Her father-in-law, in the division of his property, wished to give much more to his eldest son than to the others. The lady Fung said: "I beg, Sir, to ask if, when the parents die, the sons of the concubines will not wear mourning for them, even as the sons of the head wife?"

The father replied: "They will wear alike." "These three sons are all yours," observed Fung, "they will wear mourning for you alike, why should you make such a difference in their inheritance? Should my husband receive the most, it will cause envy and unhappiness, and I do not wish that this should be." The father-in-law praised her upright disposition and followed her advice.

Chapter XLIII.

This chapter commends the conduct of a lady who refused to reply to a question, put to her in a private family council, by her great nephew, outside of the inner apartments, though he followed her even to the door. When he retired from the council to inquire the reason of her silence he received this reply. . . . . "Within it is the province of woman to preside over the inner apartments. In public levées you, as a man, must take your part with the superior men and officials; in a private family council you must regulate the affairs of our family. It is not I who would dare to speak in either." The chronicler remarks: "Although this lady was very aged and honorable, yet, even in her exalted position, it was not proper for her to speak [outside of the inner apartments, thus disregarding all the rules of propriety]."

Chapter XLIV.

This is an introduction to *words which upheld propriety*, and as a whole is eminently suggestive of "potatoes, prunes, and prism." The gist of it is contained in these words: "In woman's speech she should not for one moment dare to forget propriety, and it should be manifested in all the common affairs of life." Next comes this anecdote. "The Empress Chang Sun* was fond of study, and in every particular conformed to the rules of

* T'ang dynasty.

propriety. The Emperor T'ai Tsung respected her very highly, and would have discussed with her certain questions relative to the affairs of government. The Empress excused herself saying: "If the hen rules the morning it indicates the dissolution of the family. I am only a woman, how can I dare to consult about government affairs, or tell how to manage them?" The Emperor persisted in his request, but she firmly declined.

The Empress Hien Tsung on one occasion when her son, the Emperor Muh Tsung, was ill, and the young heir-apparent was in charge of state affairs, was solicited by an officer of the palace to hold an audience. She refused thus: "In ancient times the Empress Wu* seized the reins of government, and how many dangers and troubles ensued. My family have for generations been faithful and righteous, and I cannot even appear to be like the Empress Wu. It is true that the heir-apparent is young, but he has virtuous and experienced ministers to advise him. If you noblemen do not attempt to direct affairs, what evils will befall the empire! From antiquity has it been known that a woman could be chosen ruler of all under the azure heavens? How could a woman attain to the governing abilities of Yao and Shun?" †

---

* Who usurped the government of China during the latter half of the 7th century,—a woman of vigorous frame and commanding intellect.

† Had the Empress lived in our day it would have shocked her to see the Celestial Empire governed by a woman for more than 20 years.

Chapters XLVI—L.

These four chapters are taken up with the praises of ladies who, having married in distant places and other kingdoms, wished to revisit their homes, but "could not in accordance with the rules of propriety."

Four long odes preserve their virtues for the admiration of succeeding generations. One lady sings:—

> "I think of my home with weary sight,
> My heart lives in the old places,
> Let me depart, and return there once more,
> To lighten my grief."

But, recollecting what was due to her station and to propriety, she asks: "Would it not be evil to return?" and denies herself. A quotation is taken from the celebrated scholar and statesman Fan Chung-yen,* who writes: "The parents having died, a woman cannot return to her home: although dire calamities overtake her native kingdom and her family, she must not go back to condole with or assist her relatives. This rule of dignity is very important and may not be violated."

Hampered by this rule, a lady remembers her home and sings:—

> "When a maiden marries,
> She must give up her family. . . . .
> Could I only return home and wander there,
> To lighten my grief!"

* A.D. 989-1052.

Chapter L.

A bit of weird superstition peeps out in the latter part of this chapter. A king who is going out to fight with a tributary state prepares himself by fasting and sacrifices. But he is ill at ease, and tells his queen: "My heart is agitated and restless, yet must I go forth." The queen sighed, and said: "That Your Majesty is thus distressed is the way of Heaven [to announce calamity]. The deceased kings, your ancestors, know [your impending fate], and now that you are preparing to go out to war, they stir your heart with forebodings.

"Your Majesty's good fortune is ended. Should you die on the way, before any of your soldiers have fallen in battle, this would be a blessing to your kingdom [*i.e.*, the evil would not be so great as if two armies were to meet in battle, and many of the soldiers were to be killed]."

Soon afterwards the king departed, and on his journey, with his army, died suddenly under the shade of a fir-tree by the roadside.

This chapter, with the first part of Chapter 51, introduces examples of *the virtuous and wise words of women.*

In Chapter 51 we are told that "if man takes no thought for the affairs of the distant future he shall awake to find misfortune near. This saying intelligent men respect. Women have little knowledge, and should they desire from their small wisdom to foresee and provide, it is very difficult." Then follows a paragraph based evidently on the words of Confucius, who has said: "It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are

The Duke advised by his mother.

See page 120.

A woman's prophecy is fulfilled.

See page 126.

sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens."

And our author adds: "If you can read, and give proofs of reading such omens, make it known, so that persons [your friends] may quickly advance towards happiness, or flee from evil.

"Should you protect and save only one out of ten thousand, you may feel that your words have not been spoken in vain. . . . .

[Chapters 52 to 55 we omit.]

Chapter LV.

The Queen of Süan, of the kingom of Ts'i, was very homely, indeed she had not her equal for ugliness. Her eyes were sunk in their sockets, her nose flat as if pressed down with a magistrate's seal, she had a swelled throat, an immense neck, and very little hair. Her fingers were long and large-jointed, her back was crooked, and her complexion was as black as if it had been painted.

She had reached the age of forty, but no one had asked her in marriage. The Prince Süan [had heard of her wisdom and] sent for her.* When he first spoke to her, she made no reply, but rolled her eyes, gnashed her teeth, and, slapping her hand upon her knee, cried "Danger! Danger!"

* Another account says she asked an audience.

The king said: "I am willing to receive your directions." She went on: "Your Majesty's dominions have on the west side the powerful State of Tsin to cause trouble, and on the southern border is a strong enemy, in the State of Ts'o. Your ministers are men whom no one respects, and although you have numbered forty springs and autumns [though spring and autumn have passed over you forty times since you ascended the throne] you have not yet chosen the heir-apparent. Your Majesty may delay so long that on your decease the kingdom will be ruined because the succession is not established. That is the first danger.

"Your Majesty has built a great tower [or pavilion] adorning its entrance with gold, gems, white coral, and green pearls, and all their hangings are beautifully embroidered.

"To get money for this extravagant outlay you have oppressed your subjects, until they are ready to revolt against you. Here is the second danger.

"Your Majesty has driven good men to hide in the hills and forests; vile men wait in your audience-hall, flatterers cluster around you there, but faithful reprovers are driven from its threshold. That is the third danger.

"You take wine until you are drunken, and drink it even in the night. You have actresses and female musicians about your court, and the sound of loud and unseemly laughter echoes through your palace. You do not in your intercourse with other powers cultivate the virtues of a prince; in the government of your own kingdom you display no justice. That is the fourth danger." She ceased, and the monarch, with a sigh, exclaimed:

"The words of this superior person, which I have just heard, are heart-rending." Afterwards, he pulled down the tower, sent away his female musicians, and turned off the flatterers from his palace, seeking for men who would speak truthfully. He also provided forces for the defence of his realm, saw that there was money in his treasury, and appointed an heir to his throne. Finally, he made the homely but wise woman who had aroused him to do so much, his consort, and the State of Ts'i enjoyed tranquility.

Chapter LVI.

A magistrate by the name of Teh-tsz had held office for three years, and had added to his property three-fold, but not to his good name, for he had turned a deaf ear to the expostulations of his wife. At the expiration of two years more he retired from office, and his household goods on his departure filled a hundred carts. When he reached his home, his relatives met him with congratulations, presented him with [gifts] and spread feasts in his honor. His wife alone stood aloof, holding their son in her arms, and weeping.

She entreated to be divorced, and her mother-in-law angrily asked, "What is the reason you are not satisfied?" The wife made answer: "I have heard that if a man who has small abilities fills a high position, he is in great danger: if he has no merit, and comes into a rich inheritance, he will surely meet with misfortune. When Tsz Wen was councillor, his family was poor, but the kingdom was rich. The prince reverenced him,

the people were grateful, so that he transmitted happiness to his posterity, and made for himself a lasting fame. But my husband has been covetous of honors and emolument, not thinking of after trouble. His family are rich but the kingdom is poor. Ruin draws near, and therefore I wish to take our little son and depart. The mother-in-law, greatly provoked, sent her away.

In another year Teh-tsz was put to death [for some offence against the king]. His mother escaped sharing his fate, on account of her age, and her filial daughter-in-law returned and took care of her for the remainder of her life.

[Chapter 57 is omitted.]

Chapter LVIII.

Pah Sung, an officer in the kingdom of Tsin, daily attended in the king's audience-hall. . . . . One morning he returned much elated, so that his wife noticed it and inquired: "Why are you so pleased?" He said: "I spoke at the audience, and all the high officers complimented me, as having wisdom like Yang Sze."* "Ah," observed the wife, "there is glitter but no reality about Yang Sze; he has words but no plans to correspond. This is unfortunate for him, and why should you be delighted at such a comparison?" Pah Sung said: "I have invited these officers to

* Distinguished in literature and statesmanship.

an entertainment, and if you will conceal yourself in a secret place you shall hear me converse with them."

She consented to do this, but when they had departed could only say to him, "These men are not equal even to you. It is not possible that with such rulers the kingdom can long endure. There will be troublous times, and you should betimes choose out some worthy man and scholar to educate and protect our son." This was done, and not long after disturbances arose in which Pah Sung was killed by the very men who had flattered him, but the life of his son was saved by the tutor.

Chapter LIX.

Shuh Hïang wished to espouse the notorious Hïa Ke, a widow.

His mother cautioned him, saying: "She has already caused the death of a prince, three husbands, and of her own son, and through her the State of Ch'in was ruined, with two noble ministers. I have heard that great beauty is certain to cloak great wickedness. In our history we may trace the ruin of three dynasties to the intrigues of beauties. Well consider this record. [What a pity that] only a handsome woman's face should have power to turn a man away from virtue and righteousness!" Her son did not marry Hïa Ke at that time, but afterwards he was compelled to do so by his superior ruler. In course of time a boy was born to him. Shuh Hïang's mother went to see her grandson. Entering the guest-hall she heard his cry, and turned upon her steps. "It is the cry of a wolf," she

exclaimed, "a wolf like child will have an evil heart. It is he who will destroy our family." When he grew up this prediction was fulfilled.

Chapter LX.

[We have next an impromptu prophecy uttered by a woman in humble life. Trouble was rife in the land, men thought of other things than marriage. The age was akin to that when "an unmarried man being told that bachelors ought to be taxed by government for their celibacy, said they could well afford to pay a tax for so great a luxury".] This woman had passed the time for marriage. One day a neighbour saw her leaning against a pillar, singing, and asked her: "Do you wish to be married?" "No," she said, "I think of public affairs, and am sad, for the Prince of our State [Lu] is old, and his heir is young."

"These are thoughts and cares for men alone," answered her neighbour. "That is not so. Formerly a traveller, passing through our town, tied his horse in my garden, and the horse ruined my sun-flowers, so that I had no seed to eat that year.

"One of my neighbours ran away, and my brother was sent in search of her. He fell into a stream and was drowned, and nothing can bring him back to me.

"I have heard that a river three miles wide will keep the earth damp for three hundred paces on either bank.

"Should this kingdom of Lu be involved in trouble, and its rulers and people, fathers and sons, have to fight, could the women escape trouble or not be involved in the shame of defeat?" In three years from that time the State of Lu was ruined.

[Chapter 61 is omitted.]

Chapter LXII.

One of the kings of Tsin, in time of war, appointed a military man, Kwah by name, to be general of his forces. The mother of Kwah went with a petition to the king [for the appointment to be recalled]. "Why?" demanded the sovereign.

"When Kwah's father was an officer, he reverenced his superiors, was social with his equals, and shared any gain he obtained with his soldiers. . . . . If Kwah is made general, he will be haughty and distant to everybody; the soldiers, especially, will not dare to look at him. Should Your Majesty give him presents of gold and silk, he would give everything to his family, and daily seek to buy, at an advantage, fields and houses. The father and son are very different in disposition, and I implore Your Majesty not to employ the son." "My determination is fixed: you may go," said the king. "If you find that Kwah has no merit," continued the mother, "I pray Your Majesty not to hold me responsible." This the king promised.

Kwah took command of the army, was defeated, and died [probably killed himself].

His mother was respected by the king as wise and humane.

Chapter LXIII.

The prefect of a district in Honan was so ruthless and fierce, and caused the shedding of so much blood, that he was called by the people "The Butcher."

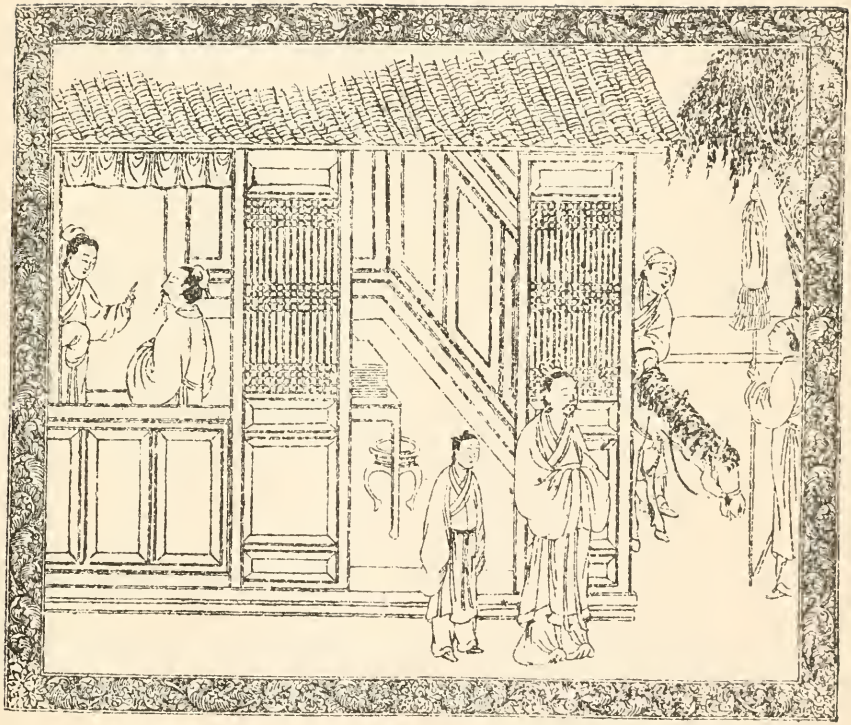
His mother came from the Eastern Sea to be with him, but on her journey she heard reports of his cruelty,* and was much shocked. She stopped on the way and would not proceed to, much less enter, his home. She severely blamed him for his cruelty, saying: "Heaven's doctrine rules, the gods see all, vengeance will overtake the cruel man. I do not purpose in my old age to see the exposure and death of my son in his manhood.

"I return to the east, and there will prepare my grave."

She went away, and in a little more than a year her son was executed in the market-place.

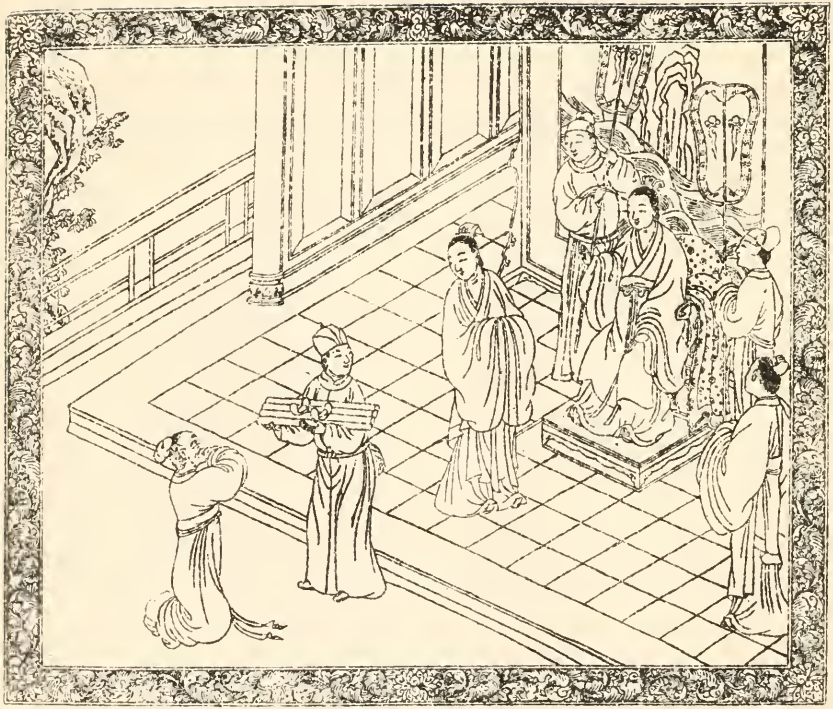
---

* According to one account met some prisoners, whom he had tortured.



The Prefect's cruelty reproved by his mother.

See page 128.



The mother of Kiang-Yih and the prince of Ts'o.

See page 129.

Chapter LXIV.

Kiang Yih was an officer in the kingdom of Ts'o. The prince's palace [in his district] was entered by thieves, and the Viceroy, considering Kiang Yih in fault, requested the prince to remove him from office. Not long after this the mother of Yih was robbed of eight fathoms [about 64 feet] of cloth. She told the prince in these words: "Last night eight fathoms of cloth were stolen from me, and the Viceroy stole it." "Why do you believe so?" asked the prince. She said, "If the Viceroy did not steal it, then he sent men to do so." "Wherefore?" again asked the prince. The mother made reply: "In the days when Sun Shuh-ngao was Viceroy, things dropped on the road were not picked up, doors were left open, and theft was unknown. But the eyes and ears of the present Viceroy are dull, and thieves go up and down at pleasure. Therefore it may be said with truth that the Viceroy sent the thieves who stole my cloth."

"But," insisted the prince," the Viceroy is in the upper ranks, and the thieves are in the very lowest. How can he know of their doings or be responsible for them?" The mother cried, "Ah, why should Your Majesty speak thus? Only recently my son was an official, and because Your Majesty's palace was entered by thieves he was blamed and removed from office. Who is the Viceroy that he should be deemed faultless? If the ruler is not intelligent the people are not restrained, if the minister is not worthy the kingdom is not tranquil, and there is no man in the kingdom, no righteous man. Let Your Majesty examine [and see if this be not

true]." The prince said, "Good," and commanded that cloth should be given to her [as indemnity] and also presented her with gold. She declined to accept, saying, "I covet not these things. The government of the Viceroy is what I complained of," and she put the gifts away from her. The prince observed, "With such a wise mother the son certainly cannot be stupid," and he restored him to office.

[Chapter 65 is omitted.]

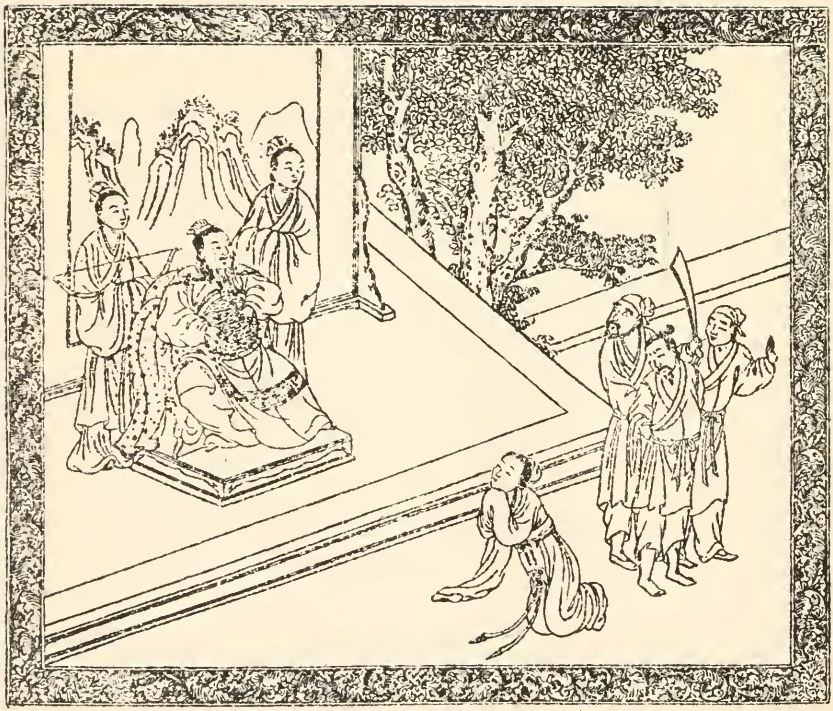
Chapter LXVI.

Hü Yun was a clerk in the Board of Civil Offices, and had in his employ some of his relatives and neighbours. The prince [hearing of this] had him arrested. His wife, a lady of the Yuen family, comforted her husband. "The prince," said she, "is very intelligent, and you may by reasonable words convince him that he is mistaken. If you simply plead guilty, it will be hard to obtain his forgiveness." When Yun was led into the presence of the angry prince, he was interrogated as to his conduct, and thus defended himself: "[Your Majesty, it is an old maxim] to employ only those whom you know to be worthy.

"The neighbours, or relatives, in my service I knew [could be trusted]. Will Your Majesty be pleased to inquire, and if they are found unworthy your servant is willing to be punished." Examination was made, his employés all proved trustworthy, and he was released. The prince noticed

The ferryman's daughter and Kien-Tsze.

See page 131.



The bow-maker saved by his wife's words.

See page 134.

that Yun's clothing was old and shabby, and commanded that he should be presented with new garments.

When Yun was first arrested, his household had wept and lamented, only his wife did not lose her calmness, and said, "Do not be so grieved." She was confident of his early return, and whilst she awaited him prepared the rice gruel [for his meal. She was not disappointed], for in a short time Yun came back to his home. . . . .

[Chapter 67 is omitted.]

Chapter LXVIII.

Tsao Kien-tsze went on an expedition against a neighbouring State, and ordered in advance the ferryman, at a river he had to cross, to be ready against his coming. When he arrived at the ferry the man was drunk, and could not row the boat, and Kien-tsze in a great rage would have killed him.

But Küen, the daughter of the ferryman, interposed: "My father heard that you [*lit.* our Lord the Prince] was coming, and, as the waters of the ferry are very deep, he [to ensure you a safe passage] prayed and sacrificed to the nine Kiang* and three Hwai gods. After the sacrifice he

* Alluding to the Yangtsz being the river of the Province of Yang, one of the nine Provinces of Yu. The Hwai drains the Provinces of Honan and Nganhwui; its waters reach the Yangtsz through the Grand Canal.

drank the wine that had been offered to the gods, not wishing to leave a drop in the cup. Hence, his present condition. I present my worthless self to die in my father's stead." Upon this, Kien-tsze released her father, and refused to accept her sacrifice, saying, "It was not your sin."

Küen now bared her arms, tucked up her outer robe, and prepared to pole the boat across the ferry. When in the middle of the river she began a boat-song. Kien-tsze said: "Once I [*lit.* this unworthy person] dreamed I had taken a wife. Can this be the woman?" He would have despatched messengers to sacrifice [to the god who sent the dream], and he told Küen he claimed her as his wife. She prostrated herself before him with the excuse, "Without a go-between a woman cannot be married. Also, I have a father at home. I dare not obey your orders."

When Kien-tsze returned to his home he sent betrothal gifts to her family [in the proper way] and she became his wife.

Chapter LXIX.

. . . . Those women who can repress themselves, and support others when great reverses befall, are few indeed. Those who are able to do this, and to extricate themselves from difficulties, either by explaining away an error in common-sense words, or excusing it by ingenious pleading, may often turn calamity into happiness. ["His case is hard who does not know whence misery will arise. When one knows this, and

does not act accordingly, nothing can exceed the misery."] We will now give illustrations *of words which averted calamity.*

A certain Duke King had a locust tree which he admired so much that he set a guard around it, and had a wooden tablet hung beneath it with an inscription condemning to death whoever should injure the tree. A man named Yen did this when in a state of intoxication, and the Duke when he heard it sent men to arrest him.

His daughter, Nü-tsing, went to the gate of Yen-tsz* and begged him [to intercede for her father]. "I have heard," she said, "that if a prince is wise he does not diminish happiness and add to punishments in his government; he will not on account of private property make unjust public laws [*lit.* for the sake of domestic animals afflict the people, for the wild grass spoil the young shoots of rice]. Now my father, in offering the sacrifices to the rural gods, was overcome by the taste of wine, and being drunk he injured the locust tree. For this the Duke would take his life.

"But this would be contrary to just principles of government, and I fear it would thus injure the reputation of our prince in the surrounding kingdoms.

"They will hear of it and say, 'The Duke so loved a tree that for its sake he put to death a man.'"

Yen-tsz respected these words, and obtained the pardon of her father. After that the guard was withdrawn from the tree, and the tablet was taken down.

* A renowned statesman in the service of the Dukes of Ts'i.

Chapter LXX.

This is the story of a woman whose husband made a bow, for a king, of such elaborate workmanship that it took him three years to get together the material, "the best in the world," and to complete it. From the slope of the famous hill of T'ai was the wood brought for this bow; it had been shone upon by the moon and shone upon by the sun [in the process of preparing]. The cow-horn, the pith of the thorn-bush, the fish-glue used, had each been the best of its kind.

But when the king came to practise with this admirable bow, not once did his arrows pierce the mark. He flew into a passion, and would have killed the bow-maker, when his wife steps in, proves by various historical examples that he ought not to kill her husband, and concludes by telling him, "You did not pierce the mark because you are not a skilled archer. Yet you desire to put my husband to death: this would be a great error." She goes on to give him a practical rule for achieving success in archery, which he forthwith tries, and hits the mark seven times. As delighted as he had previously been disgusted, he liberated her husband, and presented her with three pounds of gold.

Chapter LXXI.

Mrs. Tsao was going in her cart along a narrow road when suddenly she met a great officer with his retinue convoying gifts from his prince to a neighbouring potentate. Unfortunately, the wheel of her cart ran against

Mang-Kie refuses to ride in an open chariot.

See page 146.

An official saved by his mother's words.

See page 135.

and damaged the cart of the officer, and he in anger would have had her beaten. She said to him, "A superior man will not vent his anger on the wrong person, nor will he commit an error the second time." When we met in this narrow road I went to the extreme edge [to avoid a collison], but Your Excellency's servants drove recklessly, and therefore your cart was broken. You would revenge yourself on me. Is not this to vent your anger on the wrong person? . . . . The Historical Books say, 'Do not insult widows and widowers' [*i.e.* the lonely and the defenceless]. Great official though you are, you do not set an example to the people. . . . . In letting loose your anger against me you have insulted the lonely and the defenceless. If you have me beaten, the blows will fall on me alone, but alas! the excellence of your character will be lost [without remedy]." The officer was too mortified to answer, but quietly let her go.

Chapter LXXII.

The mother of an official who had rebelled against his king was on his account put in prison and sentenced to die. She requested to see the prince, and he admitted her to his presence. "Why should you not die?" he asked. "On the contrary," was the reply, "why should I die?"

"Because your son has rebelled."

"And why should the mother die for the treason of the son?"

"Because the mother could not have rightly trained the son in his youth, and so she is the cause of his rebellion." The mother exclaimed, "Ah, that is the fault of the prince. I know that if the son in his childhood acts badly, it is his mother's fault; if he proves worthless when he is grown-up [*i.e.* cannot be employed by the prince] that is his father's sin. In my son's childhood he did not act badly, when grown-up he was put in office; why should the burden of his present conduct be laid upon me? I was willing to give up my son for your service [but I did not offer him]. Your Majesty chose him for one of your officials, and he has proved rebellious, but he has not been a rebellious son." Her reasons were admitted, and her life was spared.

[Chapter 73 is omitted.]

Chapter LXXIV.

A saying has been handed down from antiquity, "The hen does not crow in the morning: if the hen does crow in the morning, it indicates the dissolution of the family."

[Chapter 75 repeats what has already been said a dozen times. Perhaps there is one exception,—"Confucius said, 'A superior man will repress his words;' how much more should a woman do this!"]

Chapter LXXVI.

[This is an Ode, which we give as translated by Legge.]

"A wise man builds up the wall [of a city],
But a wise woman overthrows it.
Admirable may be the wise woman,
But she is [no better than] an owl."

"A woman with a long tongue
Is [like] a stepping-stone to disorder
[Disorder] does not come down from heaven:
It is produced by the women.
Those from whom come no lessons, no instructions,
Are women and eunuchs."

[According to the above, all the wise words of women, of which we have read, must have "averted danger," even as the cackling of the geese saved Rome. The Chinese sages take a great delight in talking as if they were superior to the rest of the world, especially the women. They bring to mind the two criminals who were about to be executed. As they stood on the high scaffold with the executioner at their side, a mad dog ran through the crowd below, scattering the people in terror in all directions. The criminals looked down at the hubbub, and one said to the other, "Isn't it lucky for us that we are up here?"]

Chapter LXXVII.

The lady Li, in her work "Instructions for Women," thus writes: "Words contain the essence of intimacy or estrangement; they can shake the most stable plans; they can produce harmony, or work hatred and excite to revenge; they can throw all the relations of life into confusion. Therefore a true and noble woman cannot be too careful of her words." . . .

WOMAN'S DEPORTMENT.

Chapters I–VIII.

A FEW extracts are given from the long spun-out pages that treat in reiteration of the same trivial things, but we pick out that which shows what woman's deportment is in the estimation of the Chinaman.

"In the presence of her parents or parents-in-law, a woman may not dare to sneeze or cough, neither to stretch, yawn, or loil about when tired, nor may she presume to stare at them." "She should wear a happy face and a mild, pleasant deportment in serving them, in order to soothe them."

"*The deportment with which one should serve parents* [must be prompted by] the strongest desire to make them happy. If a daughter have an abrupt, imperious manner, uses hasty words, carries a disagreeable look, although she daily nourished her parents with the three kinds of animal flesh, she cannot be counted filial in deportment. [In ancient times] the daughter-in-law newly arrived at her husband's home, [the day after] bathed herself and awaited the rising sun. The mistress of ceremonies then appeared to lead her to her husband's parents, and she accompanied

her, carrying in her hand a basket containing dates, chestnuts, and a piece of dried flesh.

"The mistress of ceremonies directs her in the performance of the rites. She first offers to the ancestors dried flesh with pickle sauce and sweet wine. When the parents enter the guest-hall she offers them pork, showing her obedience. The next day they entertain the daughter-in-law."

"*A reverential deportment towards the husband* consists in a woman living in purity, never listening to improper words, never looking at improper things. She will not use meretricious arts, nor be extravagant in ornament. She will not collect a lot of women together to gossip, nor spy at [peep out of] the public doorway."

"The wife should treat her husband as if she were entertaining a guest."

"In the residence [of one of the highest ranks, say a prince or emperor] the inner apartments are divided from the outer; the former are given to the women, the latter to the men. All the gateways to the back part of the house are guarded by eunuchs, men are not allowed to go in, nor women to come out."

[The etiquette of the palace at the hour of retiring is thus prescribed.] "The Empress will wait until the Emperor's light has been extinguished, when in easy undress she will go to his side. At cock-crow the chief director of the musicians will have the tune 'Coming Dawn' performed at the foot of the steps. The Empress will strike upon the gemmed instrument hung in the bed-room, to give notice that she is leaving. After-

wards, the watchman at the palace gate strikes the hour to announce that the gate is opened, and another tune, 'Sunrise,' is played. Then the Empress goes to her private apartments, and the Emperor to the audience-hall."

"When a family eat together they must be seated according to age and station. No wife has a rank of her own, but must be seated as her husband's position calls for."

Chapter VIII.

Pah Kie, travelling on business for his prince, saw at a place on his road a man named Keueh working in a field, and his wife, bringing him his daily meal, presented it in the most polite manner, and he received it in the same way, both behaving as they would have done to guests.

When Pah Kie returned to the capital he took Keueh with him, and presented him to the prince, Duke Wen, saying, "Reverence [for the proprieties of life] is the great central virtue, and he who possesses it can govern wisely. I beg Your Lordship to employ this man. I have heard that to act without the homestead as reverentially as if you were receiving a visitor, to attend to ordinary business as if it were the offering of a sacrifice, is the model of complete virtue."

The Duke made Keueh an official.

Chapter IX.

Liang Hung went to the kingdom of Wu, where he lived in one small room, and hulled rice for a living. His wife, Meng Kwang, waited on him, and when she presented his food to him always held the dish on a level with her eyebrows.*

Peh Tung saw this and thought of it with wonder. "If that laboring man has taught his wife to behave so well, he must be above the average," was his conclusion. Hence he invited Liang Hung to live in his family, and treated him with great honor.

Chapter X.

In the days of the Five Dynasties the cupidity of an officer was excited by hearing that in the district of Hin there was a wealthy man who possessed a jewelled belt. He was very anxious to have one, but could not obtain it, so he sent two soldiers to enter the house of the rich man by night, kill the family, and steal the belt. The soldiers went accordingly, scaled the wall in the darkness, and concealed themselves in the house. There, themselves unseen, they saw the husband and wife treating each other with such punctilious kindness [living in such beautiful harmony] that they were conscience-stricken. They sighed, "We came to kill this man and take away his jewels, but, if we do, we cannot escape Heaven's

* A sign of great respect.

retribution." They left their concealment, confessed their intentions, and persuaded the gentleman to send his handsome girdle as a gift.

Chapters XI–XXIII.

[These are taken up with a string of prosy moralizing *on the proper deportment for woman under all circumstances.* As before, we condense in extracts here and there.

"Boisterous tones should not be allowed in a household, ... if they are, order is ruined; if women and children may titter and laugh, family government is at an end."

"The rules of propriety demand that a woman's voice should be soft and low, her walk slow and dignified. At rest, she must have a composed deportment, nor must it be flurried when she is in motion. Her ears should not hear over-much, nor should her eyes see over-much,* in the company of others she must not wear a repellent look."

"A woman of correct deportment quietly remains in the inner apartments and nourishes feminine virtues. Do not regard it as your highest pleasure to wonder abroad, visiting temples and monasteries, nor be fond of gay attire." "You should bathe regularly, and keep your clothes clean and neat. Mencius has said, 'Although a woman were beautiful as Si She,†

* *Lit.* must not have itching ears, and eyes not satisfied,—forbids restless curiosity.

† The most beautiful woman mentioned in Chinese annals, whose loveliness was the destruction of the Prince of Wu.

if her person were not clean, people would cover their nostrils as they passed by.'"

"In replying [to a question] do not bawl out; do not let your eyes wander improperly; never walk with a bold gait; when you stand, do not loll to one side; when you are seated, do not spread out your knees like a fan; when you sleep, do not lie on your face. Bind up your hair, allow no stray locks, and do not remove your cap. Do not disrobe, even when suffering in summer's heat, do not tuck up your inner garments."

"The walk of a woman should be dignified, her hands should be held in respectful attitude, she should carry her head erect, draw her breath regularly and evenly, stand as if she had some energy, and wear a sedate outward appearance."

"Women must not talk of public affairs."

"In handing things to one another, the hands of men and women must never touch; the article should be placed in a basket, or be laid on the ground, and taken up by the one who is to receive it." "If a woman goes out in the day she must screen her face, if it be night she must have a light."

"Walking on a path men take the right side, women the left."

"Except with her parent, a woman must not ride in a carriage with any man. Except with her brothers she may not eat with any man."

"When a man does wrong something may be said for him; when a woman goes astray nothing can be said for her."

"Until old age women should not leave the doorway [of the inner apartments]. They should keep, also, their maid-servants within bounds. To ramble to the lakes and hills, to take part in processions in honor of the gods, and to burn incense [before them in public], this is not proper for the kindred and families of gentlemen. Their descendants should remonstrate with these women with tears, their husbands should peremptorily forbid such doings.

"In Kiang-tung the married women generally do not go about for pleasure; they have relations by marriage that they know only by letters, messages, and interchange of gifts, though they have been in the family many years [*lit.* tens of years].

"Women who visit at their friends' houses, and receive friends at their own homes, will begin to seek office for their sons, and to talk about the business of their husbands to others. This has been the case [where visiting has been sanctioned] from generation to generation."

"The mother of Kung Fu, when one of her relations, a young man, called to see her, opened her door a little way and spoke with him; he did not come in to see her, she did not go out to greet him. Confucius heard of this and considered it [an example of] the separation of the sexes by propriety."

Chapter XXIII.

Mang Kie, the lady of one of the Dukes of T'si, went out with him in the same carriage. The horse ran away and the carriage was broken, and

the Duke [returning home on horseback]* sent an open chariot and four for his wife. Kie ordered the driver to spread a curtain around to screen her from the view of passers-by, and sent this message to the Duke: "I know that when ladies of rank go abroad they should ride in covered chariots, and there should be carriages of this kind kept for them. From their hall-steps they should be accompanied by proper attendants. Going out or coming in the tinkling of their waist ornaments should announce their approach.

"In a solitary place even their carriage curtains should be kept rolled down.

"I would with true heart and set purpose practise these rules, but you have sent an open carriage for me, and I dare to excuse myself from obeying your commands. I am in this wild place without attendants, and I fear to remain here much longer. It is better to die early than to break the rules of propriety."† Her messenger went rapidly with this message, and the Duke despatched a covered carriage for her, in which she returned home.

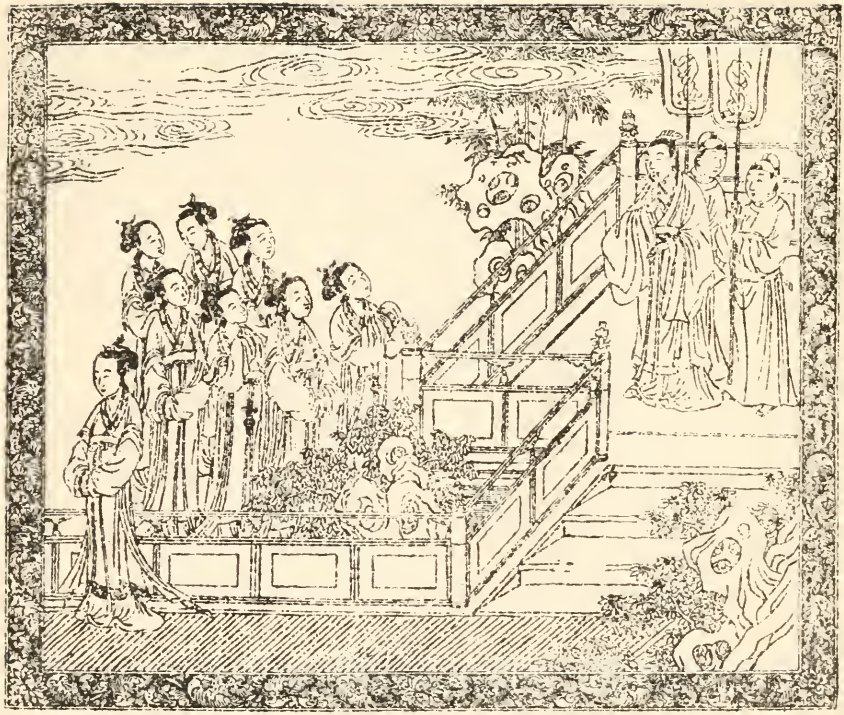
Chapter XXIV.

Tseng Méi-tsai was one of the inferior concubines of a prince of Ts'o. One day he was standing in a lofty pavilion, and looked down on the palace of his harem at the back. All the inmates looked up at him except Méi.

* According to one account. † A threat of suicide.

The wife of Ke-Liang comes to bury him.

See page 163.



Tseng-Mei-tsai will not look at the king.

See page 147.

who walked straight on without one glance. The prince called, "Ha, you walking there, look up, and I will give you a thousand pieces of silver." Méi paid no attention. The prince shouted again, "Look at me, and I will elevate you among the harem ladies." Still no responsive look, and the prince for the third time shouted, "Look up, and your father and brother shall receive office from me." As she did not heed this either, the prince went down into the palace court and said to her: "One look would have brought you high honor or rich profit; why would you not give it?" Méi replied: "I have heard that a woman's deportment consists in sedate behaviour and a compliance with the rules of propriety. Had I looked up at Your Majesty in the pavilion I should have broken those rules, and you could not have elevated me amongst your ladies. Had I looked, to gain your thousand pieces of silver, I should have been covetous. Having violated propriety and showed a covetous heart, could I have served Your Majesty?" The prince exclaimed, "This is excellent," and elevated Méi accordingly above her companions.

Chapter XXV.

A daughter of the royal house of Ts'i married the Marquis of Wei and went to his court. She was not fond of work [was self-indulgent], and her heart was set upon pleasing others by an elegant exterior. So the matron of the harem admonished her: "Your family has been illustrious for generations; you have ability and intelligence that qualify you to under-

stand affairs, and you should be a pattern to others. It is right that you should dress handsomely; you must not neglect to cultivate your personal charms; but embroidered robes and ornamented trappings can never be so honorable and lovely as womanly virtue." [There is next an ode about this lady, taken from the Book of Odes, from which we take a few lines as descriptive of Chinese ideas of beauty.]*

"Her fingers were like the blades of the young white grass,
Her skin was like congealed ointment,
Her neck was like the tree grub,
Her teeth were like melon-seeds;
Her forehead cicada-like, her eyebrows like [the antennæ of] the silkworm moth;
What dimples as she artfully smiled!
How lovely her eyes, with the black and white so well-defined!"

Chapter XXVI.

The Empress Ma of the Han dynasty disliked display: she did not wish to go abroad on pleasure excursions; she disliked the sounds of music; she never went to the windows to gaze out; she did not gossip with her servants.

The Emperor often went to the summer palace, but she seldom went with him.

She prepared for him in good style a paper of cautions relative to avoiding the unwholesome winds and fogs on these visits.

* Legge's translation.

The Emperor praised her thoughtful words and acted on them.

[Chapter 27 is omitted.]

Chapter XXVIII.

A daughter of the Emperor Wan Sui, of the T'ang dynasty, married a high official, a graduate of the Hanlin. A younger brother of her husband fell ill, and the Emperor sent to inquire after him, and also to ask if the princess were at home. The message returned was, "She has gone to a play at the temple."

The Emperor was indignant, and, sighing, said: "I formerly wondered that the family of this scholar and man of rank did not desire an alliance with the royal family. Here is the reason. There is no proper government in his family." He then sent an urgent summons for his daughter, and [when she appeared before him] reproved her severely, saying: "How is it that when your younger brother-in-law lies ill, you were not at home looking after his health, instead of being away at a play?" From this time the Emperor's relatives were careful to conform to the rule of decorum, and other honorable families followed their example.

Chapter XXIX.

The wife of Liu Kung-tseh had been married three years and no member of it, young or old, had seen her smile [*lit.* show her teeth]. She always wore cheap silks, and did not use figured damask or embroidery. When she returned to see her parents, she called a common country sedan-chair, refusing to use a state chair, and the two servants who followed her walked [instead of riding on horseback].

Chapter XXX.

This and Chapter 31 contain very short accounts of two ladies. One married into an ancient and numerous family, but she received and entertained her husband's kindred, about a hundred persons, with the utmost propriety. The most remarkable thing told of her is that she went out so seldom for pleasure that in ten years she only visited once the Western Lake.

The other lady was intelligent from her childhood, and understood woman's duties without instruction. When she was seven years of age her nurse taught her an ancient couplet:—

> "A young lady should not go out at night,
> Going out she should take a light."

And ever afterwards, even though early in the evening, she would not leave the door.

[Chapters 32 to 37 are left out.]

Chapter XXXVII.

[*Deportment in days of mourning* is the next subject.]

When mourning for father or mother, the sons and other male relatives should mourn in some narrow and poor apartment outside of the great door.

[The sons] should wear the deepest mourning, and at night must lie on straw or matting, and make their pillows of clods of earth.

They must not remove their belts of coarse white hempen cloth, or mingle with others [who are not mourners]. The daughters and female relatives should mourn in a [similar] apartment inside of the great entrance-door, all handsome furniture being removed. Men and women cannot unceremoniously enter each others' mourning apartments.

Chapter XXXVIII.

The rites of mourning are very important, but the three years' mourning [*i.e.* for a parent] surpasses [as commemorating] the greatest grief of life. For this you must change all your ordinary habits, and let sorrow have full sway. You may not [in all that time] smile, jest, go to feasts, or listen to music. The extremity of distress is shown by beating and stamping upon the earth, but this has a limited period in the rites.* It is proper even in your sorrow to wear an expression of anger [at the decree

* Tsz-yu says:—"Mourning for parents should stop when grief has reached its height."

of fate in this death]; it is also proper to throw off all your ornaments and to wear your hair dishevelled.

As to the other times of mourning, for relatives of the same surname, in regular gradation of one year, nine months, six months, you must wear plain clothes, but not of sackcloth, and you must lay aside all elegant ornaments.

Chapters XXXIX-XLVII.

[These are very short and fragmentary, and may well be condensed into one.] Confucius' niece having to wear mourning for her mother-in-law, Confucius instructed her as to her mourning *coiffure*, telling her that she should not wear it too high, or make it too broad.

The mourning hair-pins were to be made from spikelets of the thorn tree, each a foot in length, and wrapped around for eight inches with thread [or hair]. These should be used as the broad hair-pins laid across the back of the head to bind on the *coiffure*.

During the mourning rites, a woman receiving visitors, or taking leave of them, must not go to the foot of the hall-steps.

All wives share in the rank of their husbands [in any one of the nine grades].

In the performance of the mourning ritual, a sister-in-law must not let her hand touch that of her husband's younger brother, and he must not touch his sister-in-law.

For her husband's brother his wife does not wear mourning, neither does the brother wear it for his sister-in-law; the relationship is too distant.

If a father's sister die, his sons should wear light mourning for her; but in the family into which she has married, her husband's nephews must wear heavy mourning.

The sons of an older or younger brother are almost as one's own, and they must wear mourning for an uncle one year.

A widow, if it is not in the night-time, weeps. At Muh-poh's mourning his widow wept in the daytime; when her grown-up son died she wept day and night. Confucius said, "She understands propriety."

Chapter XLVII.

Duke Chwang of Ts'i went out to battle, and one of his followers, Ke Liang, was killed. His wife went to receive his body, weeping bitterly.

The Duke sent a message of condolence, but she excused herself [from accepting it] saying:—"If the Prince's servant, Liang, was guilty of crime, then you should expose his body in the market-place, and arrest his wife and concubines. Why should the Prince send me such a message? If your servant was not guilty of crime, his father has a cottage [where visits of condolence might be paid]. I cannot listen to such messages in the fields."

Then Duke Chwang himself repaired to her house, offered his condolence properly, and departed. Liang had left no son, and there were none of the five grades of intimate relationship, man or woman, to weep or wear mourning for him.

The wife pillowed her head on his body and lamented—without the city—and so bitter was her cry that the city wall fell in ruins.

When she had performed the funeral rites and buried her husband, she leaped into a neighbouring river, and was drowned.

Chapter XLVIII.

Yoh-hen was a filial daughter, and when her father died she became thin and ill from grief. Her mourning was extreme. she did not comb her hair, bared her feet, and carried earth on her back [to the spot where he was buried] to make his grave mound. She erected a rude hut on the left of this mound, where she took up her abode. In cold weather she would wear no lined clothing, and for three years she ate but one meal a day. [For this filial devotion] the Emperor [when he was informed] gave her rice and cloth, and had an honorary tablet placed above her door.

Chapter XLIX.

Siao's father had several times in succession been a small official in a district away from his home, and at last died in his yamên. Her mother soon followed him.

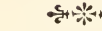
Siao was then sixteen years old, and had a young brother: the two were emaciated with sorrow, and started on their way to their native place, taking with them on the boat the two coffins of their parents.

But the children were very poor and could not pay the full passage-money, so when the boatmen had gone as far as the money paid allowed, they laid the coffins on the bank, landed their passengers, and returned.

Siao built a small straw hut near the river, and with her maid-servant's help covered the coffins with earth, made a grave mound, and planted pines and cedars. Early and late she went there to weep. An old man [took pity on her] built for her a better cottage, and gave her rice and cloth, thus helping her. The days of mourning finished, she did not take off her sackcloth. There were men who greatly admired her filial piety, and who sought her in marriage.

Siao said:—"When a man comes who is willing to remove the coffins of my parents and bury them in their native earth, I will serve that man [*i.e.* marry him]. At this time Yang Han was about to vacate his official post and return home. He promised to comply with this condition, and sent betrothal presents to Siao, which she returned, although she agreed to marry him, for she considerd the expense he would be put to in removing the coffins. When Han had fulfilled his part of the agreement, and [Siao

knew her parents were resting in the family burying-ground] she put off her sackcloth, and married him.

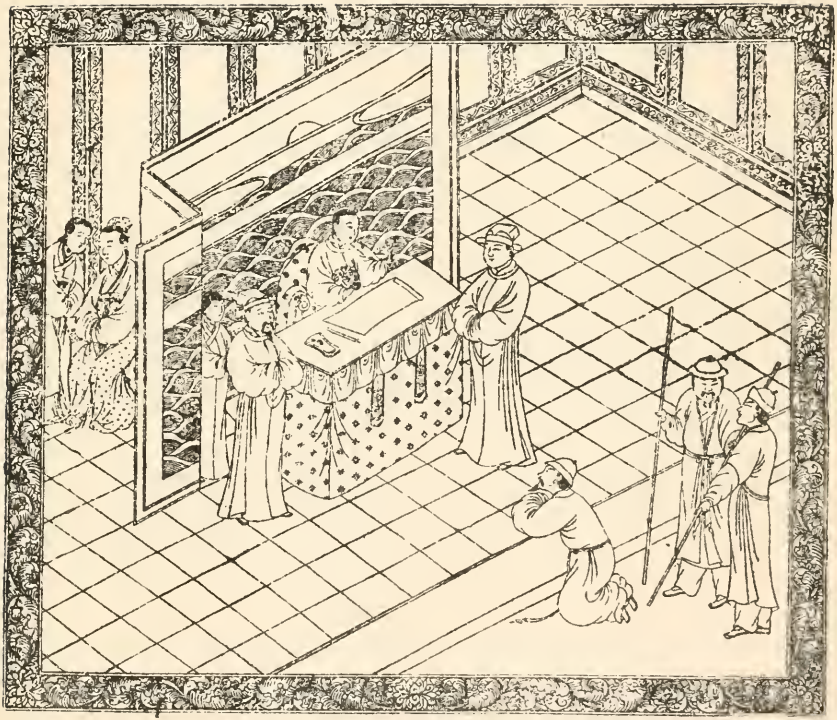


Chapter L.

In the Sung dynasty the eldest daughter of the Emperor T'ai Tsung married a gentleman who soon afterwards received an official appointment to the Hiü district. Whilst there he was taken very ill, and his wife, when she heard it, went forthwith to his side, taking with her only five or six attendants, and not even delaying to inform her father, the Emperor. Her husband died, and she scrupulously performed the mourning rites. She donned the coarsest mourning, and would not lay it aside when the three years were finished. Once there was an entertainment at the palace, and her brother begged her to wear flowers in her hair. She refused saying, "I have taken a vow never again to be gay [in apparel or ornament]."

Chapter LI.

The husband of a lady of the Tsui family was killed in battle. She remained a chaste widow for twenty years, and in all that time neither painted her lips nor used powder.



The widowed lady of the Tsui family.

See page **156.**

The mother of Loh-Tseh comes to him in prison.

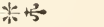
See page 171.

Her garments were always of a sad hue [or entirely white]. Except in offering sacrifices to the ancestors, or when she had invited guests, she did not use wine or meat. She lived with strict propriety in her lonely mansion, never going beyond the door. If weddings or funerals took place amongst her relatives she sent appropriate messages and gifts, but never went in person.

Chapter LII.

The lady Fung was the widow of a statesman and prince.

She was filial, circumspect in conduct, gentle, and intelligent, and decorous in her every movement. When the prince died she looked upon herself only as a person not yet dead [*i.e.* a widow, indeed, taking no farther interest in life, waiting but for death]. She remained in her home, wearing the coarsest kind of clothing, eating herbs, and having every arrangement of her household severely decorous. Her own family seldom saw her face.



Chapters LIII and LIV.

In troubled times of war and anarchy, death is not the worst thing that women have to fear [but the violence of lawless men]. Falling into their hands, a woman's highest virtue is to commit suicide, that she may preserve

unsullied her purity. Women, that they may escape captivity, may together flee. Then they should disfigure themselves, and wear miserable garments, to avoid notice. There have been women who rubbed poisonous medicine on their faces, making it appear as if they were broken out [as with small-pox]. One woman ate so little that she became as lean as a stick, and did not wear tidy garments, so she was not molested.

The proper deportment for avoiding insult will now be illustrated.

It was a time of sedition, and a young widow of the Wong family, being very pretty, dreaded molestation. So she took clay and plastered it over her face, did not comb her hair, and bared her feet. Bearing her mother-in-law on her back, and leading her young child, she fled towards the south. She wandered homeless for four years, but to the end of her days was unsullied in virtue.

Chapters LV and LVI.

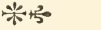
In Hanchung, during the invasion of a robber band, Tsao Poh-kao was killed. His wife, Li-sü, painted her face a greenish hue, dishevelled her hair, and constantly kept a knife concealed about her person.

She was of a determined and daring spirit, and the marauders did not disturb her.

At the close of the Yüan dynasty, in the midst of anarchy and confusion, a young girl of seventeen had to escape from her home.

She disguised herself in boy's clothing, disfigured her countenance with dirt, and mingled with the rest of the refugees. She was carried into captivity and lived amongst the soldiers, her sex unknown. Her exalted purity resembled the clear, variegated gem.

When the civil war ended she was ransomed, and returned home, and for the remainder of her life was styled by her people "The Pure Woman."



Chapters LVII-LX.

[The illustrations of Woman's Deportment are now ended, but four chapters are devoted to enforcing all that has been said previously, with much going over again and again of the same points. A few extracts seem worth recording, out of the mass of verbiage.]

It is of small matter if the face be ugly, but if the heart is wicked how can that person be called human? Therefore, if you look in your mirror as you wipe the dust from your face, remember that your heart should be purified; putting on powder, consider that you should keep your heart white; combing your hair, think that there are regular rules for setting your heart in order; oiling the hair should remind you that the heart must be pliable and docile; arranging the hair on the temples, and settling the *coiffure*, think how straight the heart ought to lie [*i.e.* in the middle of the body, not "under the arm or in the back," as the Chinese express it].

Women should conform in their dress and usage to established custom, and aim to be honorable and pure. Strict propriety is virtue. Though a woman be as repulsive as Wu Yen, yet if she be virtuous I would not deem her ugly.

Says a literary woman:—"Beauty in itself is a good thing, why should the term 'a beautiful woman' be one of reproach? A superior man hates endeavors to please by a coquettish, false manner; [on the contrary] this will break up a friendship already formed." Another literary woman observes:—"Fresh ointment is agreeable, pure water is good, the clear and sparkling gem gives pleasure, the perfume of the Lan flower* is not too fragrant [penetrating]. If your figure be really straight it will throw a straight shadow, if your tones are truly clear you need not raise them too high. . . . . A crooked bye-path is not reckoned so good to take as a straight one, although it be shorter. The flowers of Spring are lovely, but not so precious as the fruits of autumn. . . . . If our actions are excellent, the gods are pleased. Heaven favors the obedient and always guards the good." "There are five things given you as a bride [seeing which you should remember your mother's instructions] and engrave them upon your heart. These are the girdle-pendent and handkerchief, the brass vessels that you use when entertaining your guests, the jade gems in your dressing-case, the pure white silk that sets off the coloring of your elegant robes, the pillow made of fine bamboo, and the grass mat from the kingdom of Wu."

* A species of orchid.

WOMAN'S EMPLOYMENTS.

Chapter I.

The lady Tsao has said: "Woman's Employments do not call for extraordinary skill. Minding silk-worms, spinning thread, preparing wine and food, and attending to guests, these things constitute woman's work, and to them let her devote herself."

To illustrate *the employment of raising silk-worms and of spinning* is the first subject.

In ancient times the Emperor and the Princes had a mulberry grove, and an empty apartment in which silk-worms were reared. This room was ten feet in height, enclosed by a thorn hedge. In the third month, on the first day, the Emperor, wearing a conical cap of deer-skin, and plain clothes, divined which of his three queens and twenty-seven concubines were lucky, and appointed them to place the worms in their apartment. The ladies took the eggs in both hands and washed them in water. The worms were fed on leaves gathered from the mulberry grove belonging to the Princes, after the dew had dried from them. When the concubines' duties to the worms had ended, they gathered the cocoons and showed them to the Emperor,

and then presented them to the Empress, who received them dressed in her finest robe, embroidered with pictures of pheasants, and gave to the concubines a sheep for their feast.

On a lucky day the Empress reeled off three cuts of silk, and then divided the cocoons between the three palace queens and the twenty-seven concubines, that they might complete the reeling.

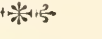
Vermilion and green, black and yellow were considered the most elegant colors for embroidering the sacrificial dresses. These dresses being made [from the silk prepared by the ladies of the harem] the Emperor wore them when he sacrificed to the ancestors.

CHAPTERS II and III.

The women of the present day are lazy and love their ease, whether they take it by lying late in bed, or by going in flocks to the theatre. They should consider the example of the Empress, and Queens, how they took care of and fed silk-worms, and shrank not from labor in spinning fine and coarse cloth. Why should women of the higher classes, and of the common people, at this time seek only their own ease? . . . . In the third month a decree was issued that the people should not injure in any way the mulberry tree and the silk-worm oak. The wood-pigeon flits among their branches, and the oriole rests upon them.

Hooks were prepared and laid on the baskets or trays in which the leaves were plucked. The queens and concubines [at this time] fasted from

flesh, so that animals were not killed. [When the plucking began] the Empress herself faced the East, and with body slightly bent,* gathered the leaves. She charged the ladies of the harem not to adorn themselves when they went for leaves, and not to take many maid-servants, showing them by her own example how to attend to the silk-worms.



Chapters IV-XII.

[These chapters treat partly of "sacrificial affairs," and spread over many pages. The pith of the whole may be embodied in a few extracts.]

"The Emperor himself plows the waste land on the south of the capital, that, aided by the people, there may be millet for the yearly sacrifice; his Empress nourishes silk-worms, preparing for the sacrificial coronet and robes. . . . . Emperor and Princes, Empress and Princesses, thus manifested their sincerity and reverence. If reverence is complete, then you may worship the gods."

"Women must labor constantly. If there should be a time when women ceased to spin, the people would suffer from cold."

"A man may marry at thirty years of age; a woman may marry when she is twenty. She should understand weaving and twisting hempen thread, and the art of combining colors elegantly in embroidering the sacrificial robes; not knowing how to work, women of the upper classes

* Emblematic of labor.

will not obey their parents-in-law, women of the lower classes will not serve their husbands or take care of their children."

"The delicate fingers of a bride may be used in making clothes.
A woman has no public affairs,
It is only allowed her to rear silk-worms* and to weave."

"With the Spring days the warmth begins,
And the oriole utters its song:
The young women take their deep baskets,
And go along the small paths,
Looking for the tender [leaves of the] mulberry trees."

Chapter XII.

Kung Fu Wen-peh, returning from an official levée, went to see his mother, and found her spinning. Wen-peh said: "You, the head of the Chuh family, spinning! I fear that if my superior, Kie Tsung, hears of this, he will be angry and think that I do not take proper care of my mother."

The mother sighed and answered: "The king of Lu will be ruined if he sends to fill office a rude, uncapped lad who does not understand doctrine. Sit down, and I will instruct you. In the days of Shun he chose poor land for his people, settled them there and lived with them, governing them

* Milne says that the words "to rear silkworms" and "mulberry tree" are used to include all that relates to the cultivation of fibrous plants and the manufacture of cloth."

strictly and making them labor. Thus he long governed all beneath the sky. . . . . If the people are idle they become vicious, being vicious they are lost to good, and their hearts are corrupt. Those who live in a fertile section are vicious, and may not be clever: those who dwell in a poor section must incline to good. Labor causes this difference.

"The Emperor held an audience in the early morning; at noon he examined into the affairs of government. . . . . In the ninth month, dressed in his robes of three colors, he with the registrar and yearly superintendent read attentively the sentences pronounced on criminals by the magistrates of different districts. At sunset he inquired whether the nine ranks of the harem were preparing with pure reverence for the yearly offering of sacrificial cakes. Then he rested.

"The princes at early dawn prepared to transmit the commands of the Emperor, at late evening they searched the record of punishments, at night they cautioned the hundred lesser officials, lest anything should go wrong in the palace. Then they rested.

"The noblemen and courtiers at dawn thought about their duties, at noon attended to the affairs of the common people, at late evening followed in regular order their pursuits, and at night managed their own households. Then they rested.

"The scholars received orders at the Emperor's audience, at noon they discussed many affairs, at evening they wrote or studied, at night they examined themselves as to any errors they might have committed; if there was nothing to repent of, then they rested.

"If we come down to the common people, by dawn they were busily working, at a late hour they went to their beds, there was not one day when they were idle.

"The Empress herself wove black and red cloth for the sacrificial robes, the Princesses made bands and tassels, the noblemen's wives made sashes, and the wives of the lower officers completed the robes. From the higher rank down to the common people, all the women made clothes for their husbands. . . . . Men and women alike engaged in labor. If faults were committed they were repressed and punished.

"The prince exerted his intellect, the laboring man his strength: such was the practice of the ancient kings. . . . . I am a widow, you are only an official of inferior rank, and if you are idle from dawn until dark you dishonor your dead father's instructions. Careless as you are, how can you hope to avoid disgrace? I desire that [you will reform] and early and late cultivate yourself.

"You certainly must not set aside your father's example. You have asked me why I am at work. Can you, a public servant, put such a question? [*i.e.* how lazy you are!]. I fear that the ancestral offerings of the Chuh Peh family are at an end."

Confucius heard of these words, and said: "My disciples, write these down."

The lady Kie's ideas are not bad.

Chapter XIV.*

Sü-ngu was an honorable and industrious woman of Ts'i. Her family were too poor to buy oil, and she had to spin by the light from the candle of a neighbour.

After awhile this woman refused her the privilege. Sü-ngo said: "If there is one person more in your house the candle does not give less light; if there is one person less, the candle does not burn more brightly. Having an abundance of light in your house [*lit.* on your eastern wall], how is it that you will not allow poverty-stricken me to be obliged by your kindness?" The neighbour, greatly ashamed, could make no reply, and allowed Sü-ngo [to use the light], and they spun together harmoniously.

Chapter XV.

A lady of the Tsui family was left a widow at twenty years of age, and refused to marry again. Her son, Shen Ku, was, when he grew up, appointed a district magistrate, his father having died in the imperial service, and in time promoted to a higher rank. His mother in the inner apartments spun and wove cloth day after day, and often late into the night.

Shen Ku one day knelt before her and entreated her [not to work so hard]. "My salary is ample to support you. Why should you toil thus?" The lady replied: "I had thought you knew the right in all things, yet to-

* Chapter 13 omitted.

day you can utter these [foolish] words. How can you control public affairs? Your ample salary is given by the Emperor in recognition of the services of your deceased father, and you ought to share it with our poor relatives, and so continue your father's kindness to them. How can you seek only your own advantage? Besides, it is the occupation of woman to spin silk and twist hempen thread. From the Empress down, if one woman is idle, it is because she is proud and lazy. Although I know not the rules of propriety, I will not destroy my own reputation."

Chapter XVI.

The wife of T'ai Tsu, of the Ming dynasty, always accompanied her husband in the camp [before he became Emperor]. With her own hands she made clothes and shoes, and gave them to the Generals. When she became Empress she led the wives of the officials in rearing the silk-worms, ... and preparing the sacrificial robes.

She was economical, and when she made a suit of clothes she would take any cloth left over and fashion it into caps and cushions, and present them to the princes and princesses. She said: "Those who are born to great position and wealth should teach their children that to rear silk-worms and cultivate the mulberry is not a slight matter, and that men should be 'sparing of the numerous things produced by the energies of heaven and earth.'"

Chapter XVII.

[*The employment of preparing and serving up food* occupies the next section, and is introduced by an extract from the Book of Odes.

"Daughters shall be born to him:
They will be put to sleep on the ground,
They will be clothed with wrappers,
They will have tiles to play with.
It will be theirs neither to do wrong nor to do good.
Only about the spirits and the food will they have to think,
And to cause no sorrow to their parents."

Chapters XVIII–XXIV.

"A woman's province is in the kitchen. She should herself cook and season meats thoroughly, look after the rice and the salt, and not leave the furnace [while cooking is going on]." "She may not, if she is a lady of rank, on that account leave the management of such things to her maids and men-servants. . . . . Thus, in the family there will be no waste, and in the treatment of guests there will be no loss of propriety."

"As for those individuals who think only of themselves and treat their guests with a lack of consideration, we need not speak of them here" [*i.e.* they do not deserve notice].

"The affairs that concern woman are connected only with the preparation of wine, provisions and clothing, and with their proper arrangement. The affairs of government do not come in her province; she may not meddle with man's department in the family. If she is wise and intelligent, if she understand thoroughly ancient and modern lore, then she ought to assist and exhort her husband. If she does not conform to this, then "the hen rules the morning" and calamity is at hand."

"A woman is ever ready to help in the need of her neighbors:

"When among others there was a death,
I crawled on my knees to help them,"

thus consulting for her husband's popularity and comfort.*

Chapter XXIV.

One day Mencius looked very sad, and his mother asked the cause. "My doctrine is not accepted in the kingdom of Ts'i," he replied, "and I would fain depart, but how can I leave my aged mother?" She observed: "The rule of propriety for woman is to prepare thoroughly the five kinds of grain, to take care of the wine and the broth, and to nourish her parents-in-law. It is her duty to cultivate virtue in the inner apartments, nor must she hinder men in the outer world from

* Thus Dr. Legge explains these lines.

carrying out their purposes. . . . . It is said that woman must have no will of her own, but must conform to the doctrine of the three obediences. You are a grown man, my son, and I am aged: you must do that which is right for you, I must do that which is proper for me. There is nothing in this to make you sorrowful."

Chapter XXV.

Wang Ying had laid a plot for rebellion in the kingdom of Yuih, and Loh Tseh, one of his friends, was on this account suspected and thrown bound into prison at Luyang. His mother, a lady noted for her methods in family government, left her home in the kingdom of Wu, and went to Luyang. She was not allowed to see her son, but she could prepare his food for him. Tseh, when he saw [the first meal she sent] could not restrain his tears. "Why do you give way thus?" asked the person who brought the food [and presumably had not told him who sent it]. Tseh replied: "My mother is in Luyang, yet we cannot see each other." "How do you know [she is here?]" was the response. "I know she prepared this meal," said her son, "for my mother never sliced meat save in square pieces [like these], and she cut the garlic in inch lengths [as the garlic in this food is cut], so I have the proof that she cooked this food, [and must be here]." This was reported to the authorities, and Tseh was pardoned and released.

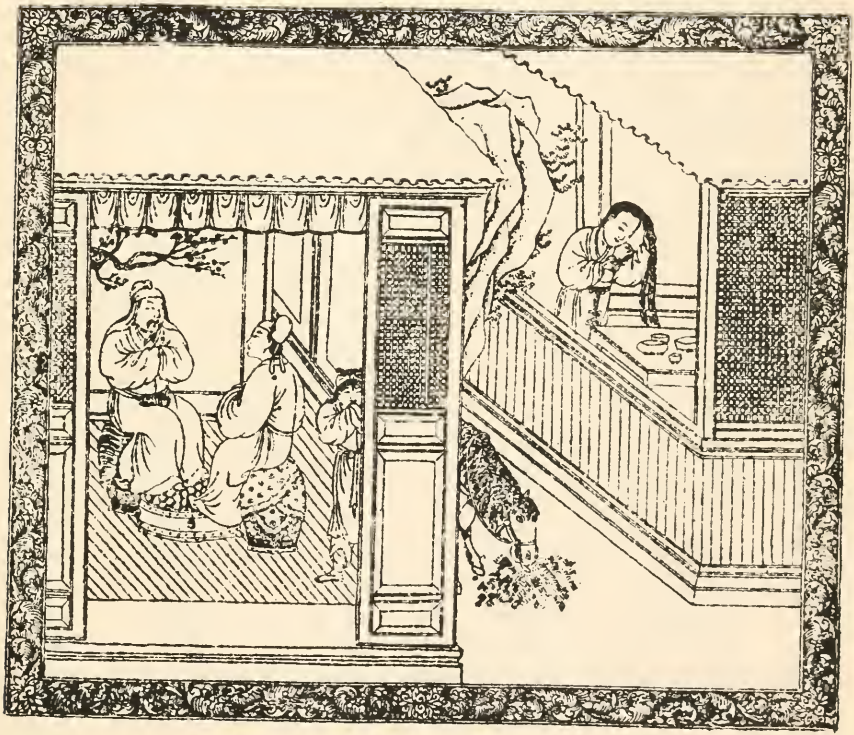
Chapter XXVI.

The mother of T'ao K'an was very poor, and used to spin hempen thread constantly to provide necessaries for the household. She was desirous that her son should select for his friends men superior to himself [that he might learn wisdom from them]. If visitors came to see him she was not annoyed, but treated them courteously, inviting them to stay. One day a great snow detained at her house a graduate [of some literary distinction]. The lady had to take the mattress from her bed, and chopped it up to obtain straw to feed the guest's horse, and she cut off her hair and sold it to a neighbour that she might have something with which to purchase food [or wine] for the guest himself.

This afterwards came to the knowledge of the gentleman, who with a sigh of admiration said, "If the mother were not [so self-sacrificing] there could not be [so good] a son," and K'an owed his first advance towards illustrious rank to this act of his mother.

Chapter XXVII.

A General named Tsin was one day out hunting, when he [and his party] were overtaken by a great rain-storm, and sought shelter as quickly as possible in the nearest house. This belonged to the Li family, whose youthful daughter, Liu Sen, was a pattern of domestic virtue. When General Tsin arrived, this young lady and her maid went to the kitchen, and



The mother of T'ao-Kan.

See page 110.

Lady Yang's domestic management.

See page 173.

very soon prepared a meal for ten men, which was well cooked and served, and all done so silently that not even a voice was heard. At this the General was much astonished, and ventured to peep into the kitchen. He was so pleased with what he saw that on his return he sent a messenger with betrothal presents to Sen's father, requesting to take her as his second wife.

His proposal was accepted, and in after years her three sons by this marriage all attained to honorable positions.

Chapter XXVIII.

Yang Wan-li was Salt Commissioner in [a province] east of the Yang-tsz River. His son was Generalissimo of the Forces, and thus the family were of high rank. [Notwithstanding this] the lady Yang would in the cold weather arise at daylight, go to the kitchen, and make gruel, which she gave to the servants of the household, both men and maids, saying: "The weather is very cold, and I would have your bodies thoroughly warmed within, before I set you to work." Her son said to her: "Madam, this is mean work for you, an aged lady [who should be waited on herself]. Surely this is not according to the rules of propriety." His mother indignantly answered: "Since you speak thus, misfortune must be near. If people account themselves too honorable to do humble things, if they let others labor and are themselves idle, the gods will not protect them."

Long after this her son was made a Governor in Wu, and took care of his mother in his own home. At this time she was more than eighty years of age.

She planted the nettle-hemp in their court-yard, spun hempen thread, and was never idle. She always wore plain clothing.

She was the mother of four sons and three daughters, and she nourished them all herself, for she said: "I cannot bear to starve the children of others that my own children may be fed."

Chapter XXIX.

On one occasion the Emperor T'ai Tsu invited all the officials who were at his audience to breakfast. The Empress commanded the servitors to bring her some of the food provided, that she might taste it. She found that the articles were not of the best, and that the flavoring was very inferior. She reported this to the Emperor, saying: "When you give a banquet you use the provisions Heaven has bounteously furnished, to nourish many virtuous men. Therefore, you should furnish them with the best, and let your own provision be inferior. But the chief cook only insures the excellency of your table, the food and drink of the officials does not concern him, and how can he carry out Your Majesty's intention [in giving these banquets]? This Empress carefully served T'ai Tsu, looking herself into all culinary matters, that his table might be well provided. Some of the other ladies of the harem once inquired why she took so much

trouble when there were many in the palace [whose duty it was to look after these things]. She answered: "I well know that there are numbers of servants in the palace, but no woman can be too careful in looking after her husband's comfort. The Emperor's food must be very clean and minutely prepared. If this should not be the case he would reprove the whole harem, and how could I be satisfied? These two things make me careful. I dare not forget what is due to the Emperor, and I desire to save the harem from blame."

This speech, being reported in the palace, gave great pleasure.

"Though you fare poorly yourself, give the best you have to your friends," is a precept that should be practised by all, from the Emperor down to the common people. . . . . If one in the exalted station of an Empress was so careful, how much more should the wives of scholars and those of lower rank [follow the example of T'ai Tsu's wife] and be reverent and diligent?

Chapters XXX and XXXI.

[These treat of "*the employment of reverently caring for parents and parents-in-law*," but as the instructions are almost identical with those in a former part of the book, we take a very few extracts.]

"A woman should serve her parents-in-law as she serves her own parents, ... the younger serve the elder, the lower serve the higher, and everything is done according to its season. . . . . The

staffs and shoes even of the parents and parents-in-law are venerated, and [the women and children of the family] do not dare to approach them; nor do they dare to use their vessels for eating and drinking, unless they contain remnants of food left by the parents, of which [the children] may partake."

"Early and late the married woman toils for her parents-in-law with fixed purpose, and makes it a practice to be diligent and quick in their service. She will not be for one moment remiss in her care to preserve their lives [knowing they will not be long with her]. A dutiful daughter will begin to prepare clothing for her parents before the winter cold comes; she will get their food ready before they are hungry, thus anticipating their wants, treating them as tenderly as a mother does her infant, and delighting to give them pleasure. This may be called taking care of one's parents.

Kiang She was a filial son, and his wife joined him in serving his mother with diligence. The old lady liked to drink river-water, and often Mrs. She went out against a strong current and drew this water. Once she met a head-wind and was later than usual in returning. Consequently the mother-in-law grew very thirsty, and She angrily rebuked his wife, and drove her from the house. She took refuge with a neighbour, spun from dawn until dark, and [with the proceeds of her labor] frequently bought nice vegetables, which she sent to her mother-in-law by the neighbour [as if gifts from the neighbour herself]. This went on for sometime, until the old lady was so astonished [at the repeated attentions] that the woman told her the truth. This touched the heart of the mother-in-law, and made her

feel so ashamed of herself that she sent for her daughter-in-law to come home.

The old lady was fond of fish-salad, and her son and daughter often worked hard to obtain it. One day there burst forth suddenly by the side of their cottage a fountain of sweet water, like the river-water, and from the midst of this fountain there arose every day a pair of carp [so water and fish were easily obtained], and the neighbours believed that the gods worked this miracle to reward the filial piety of the man and his wife.

[Chapter 32 is omitted.]

Chapter XXXIII.

Mrs. Tsao was left a widow when very young, and as a filial daughter she took faithful care of her husband's mother, and in their poverty she earned with her own fingers enough to supply the mother's wants, offering her good food [such as Mrs. Tsao could not afford for herself] and never abating the diligence of her service.

She often reflected that her mother-in-law being old might die suddenly, and [in this case] she would not be able to purchase a coffin. [To provide against this] she sold her son to a wealthy family and [with the money thus obtained] bought a good coffin. After the coffin was brought home there was a fire broke out near Mrs. Tsao's cottage, which was in danger from a strong wind blowing [sparks] towards it. Mrs. Tsao

quickly bore her mother-in-law to a place of safety, but she could not move the heavy coffin. She stood wringing her hands, lamenting, and calling upon Heaven to change the course of the wind. Suddenly the wind changed [the cottage was spared], and the coffin remained safe. Everybody said that filial piety had moved the heart of the gods.

Chapter XXXIV.

Yu Kwun took good care of Fang, the orphan daughter of his elder brother, until in her young maidenhood she was betrothed and about to be married. Kwun had a rush basket and broom made, and when the elegant clothing [and gifts] had all been provided, he assembled his sons, nephews, and female relatives, in the ancestral hall, the men on one side the women on the other; he presented Fang with the basket and broom, and thus charged her: "You, Fang, once the little orphan, are now a betrothed woman. You wait on your husband's parents, and sprinkle and sweep their court and inner apartments. This is the rule for women, and though this basket and broom are not beautiful, I present them to you [to remind you of this rule]. I desire that from morn to eve you should cultivate reverence, taking no rest, although you may desire to do so."

Chapters XXXV-XLI.

[*The employment of offering sacrifices to the deceased ancestors*, fills these chapters, and is illustrated chiefly from court ceremonies and odes. We condense as much as possible.] Husband and wife should certainly sacrifice together. Masters of ceremony are provided for the outer and inner apartments, and sacrificial vessels must be in readiness. Seven days before the time for sacrificing arrives the wife should put aside the management of secular affairs, and for three days should tranquilize her thoughts. The husband in the outer apartments should do the same thing. Afterwards [if of the royal family] they should repair to the imperial ancestral temple.

The prince wears a mitre of pure silk, and stands on the steps leading to the eastern door; the princess wears a richly adorned head-dress and her state robes, and stands a little behind him in the eastern apartment. The prince takes a stone cup* of wine and pours it out as a libation before the dead. The master of ceremonies also pours libations from a smaller stone cup. Next, the prince receives the sacrificial animal and leads it [to the place of sacrifice] by a rope drawn through the cartilage of its nose.

The assisting great lords follow, and some of the gentry carry the sacrificial vegetables. The mistress of ceremonies follows, the princess, bearing a water ewer to present the pure water.

The prince grasps a knife and kills the sacrifice, and the princess offers the sacrificial vegetables. Thus husband and wife worship together.

* The libation cythara, which held five pints.

. . . . When a prince seeks a wife, he says to her father: "I invite your pearly daughter to accompany me to my humble home, to assist in the sacrifices of my ancestral temple, and help [prepare for the sacrifices] in the temple of agriculture."

Does it not appear that in marriage and sacrifices to the ancestors is the very source of our origin and existence. . . . . The higher and lower classes are widely separated, but the doctrine of requiting the ancestors by filial sacrifices is the same for all.

Rich and poor prepare the articles for sacrifice with the same settled purpose therein, and, though the poor cannot provide such expensive things, his intention is as pure as that of his wealthy brother. Who is there who would dare to say that he has not this feeling? . . . .

[During the libation] the prince stood on the eastern steps, the princess in the eastern apartment, a little behind him. That great light, the sun, arises from the east, while the lesser light, the moon, arises from the west. This is the division of Yang and Ying [*lit.* of the male and female principles], and the true position [relation] of husband and wife.

In these sacrifices all is reverent without and within, there is nothing false in these faithful offerings to the spirits of our ancestors.

[The principal duty of women in connection with these sacrifices was to gather and prepare the vegetables used, to see that the sacrificial vessels were in perfect order, to place the millet, etc., in them, to have the wine in readiness, to look after the sacrificial robes, and to prepare food for invited guests.]

"She gathers the large duck-weed
By the banks of the stream in the southern valley:
She gathers the pond-weed
In those pools left by the floods.

"She deposits what she gathers
In her square baskets and round ones:
She boils it
In her tripods and pans.

"She sets forth her preparations
Under the window in the ancestral chamber:
Who superintends the business?
It is this reverent young lady."*

Chapters XLI and XLII.

On the employment of learning.

The lady Ts'ao has said of the wise men of her generation that they thought it sufficient that their wives should wait on them with a dignified deportment, properly attired, and in regular order [and they desired no further education for them].

But they instructed their boys how to read and to explain the classics, and in thus repressing their girls and excluding them [from educational advantages] they did not realize that when grown-up the latter would not

* Legge's translation.

know how to serve their husbands and to fulfill the rules of propriety and righteousness. According to the Book of Rites, boys should begin to be instructed in books at eight years of age, and at fifteen be made to understand the meaning. Why should not girls also be taught in this way? . .

[One of the sages declares that] women should learn to read, that they may understand Heaven's Reason, and learn how they may control their tempers and rectify their dispositions, which is of great importance.

They must not study deeply the elegant classic style, or learn to compose odes on various subjects, for to understand the classics and ancient learning thoroughly, and to write of the doctrine of Confucius, is in the honorable province of man.

[The celebrated scholar] Lü writes: "Most men at the present day bring up their daughters without even teaching them to read. One reason given for this is that they may guard their daughters against the vicious instructions of certain books. [But these are not the only books in the world] and woman's purity of thought and action does not depend upon them. Let women learn to study and read correct doctrine and rules of life in such books as "The Canon of Filial Duty," "Biographies of Virtuous Women," "Instructions for Women," "Precepts for Women," and the like, and let these books be clearly explained, so as to enlighten the hearts of the students. "Instructions for the Inner Apartments" should also be thoroughly taught to women.

Chapter XLIII.

Lady Ts'ao, of the Pan family, was the daughter of Pan Piao,* and the sister of Pan Ku and Pan Ch'ao. The lady married while in her youth an official, Ts'ao Show, and when he died early she determined not to marry again, but devoted herself to study until her learning was very extensive, and she became distinguished for her abilities. [She was also a model of propriety] having a rule for every action and movement. Her brother Ku [being thrown into prison] died there before he had finished his chronicles of the [Western] Han dynasty, and the Emperor Ho Ti, by imperial decree appointed his learned sister to complete the work. She was received in the palace ["as a lady-in-waiting to the Empress"] and the Emperor commanded all the royal ladies of the harem to attend to her instructions.

Lady Ts'ao thought that many women of rank married with but a slender knowledge of their duties, and from this ignorance were in danger of losing reputation in their husbands' families, and bringing disgrace alike upon their living relations and dead ancestors. Therefore, she composed her "Precepts for Women," in seven chapters. The ladies of the harem made, each one, a complete copy, and it has been handed down and studied by succeeding generations.

* An historical writer, A.D. 3-54. His elder son, Pan Ku, continued his father's labors. Pan Ch'ao was celebrated as a military commander.

Chapter XLIV.

Süen Wen-kiün, of the Sung clan, was the mother of the functionary Wei Ch'ing. In her youth she was noted for intelligence and wisdom, and her father entrusted to her keeping the Chow Kwan (Ritual of the Chow Dynasty), saying: "This classic was written by the Duke of Chow, who was well acquainted with the records and canons of the holy King Shun. It has been [the most precious] inheritance of our family for four generations, and, as I have no son to receive it, I explain and commit it to you. Take it reverently, and do not allow the instructions it contains to be lost." Accordingly Sung studied this classic every day attentively, and with a pure and sincere disposition sought out the meaning of the difficult passages.

The inhabitants of her district being removed into the eastern section of the kingdom, she and her husband were also compelled to go. They pushed before them a cart containing their household utensils and furniture, but the classic which her father had bequeathed to her, Sung had fastened securely on her back. . . . .

When settled in their new home, Sung daily gathered wood, and at night, by the firelight, she taught her son the Chow Kwan while she spun that she might gain money to complete his education. Thus Ch'ing learned it thoroughly.

One day the reigning monarch was lamenting to [some of his courtiers] that the knowledge of old canonical books on ceremonies and music should be so deficient, and wished that he could obtain someone well versed

in the Chow Ritual to give instruction. A learned man, Lu Kwun, replied: "The highest learning has for a long time been neglected, and acquaintance with the laws of propriety is almost an extinct thing. [I know of] one woman, the mother of Wei Ch'ing, to whom her father bequeathed a perfect understanding of the pure Chow Ritual. Although eighty years of age, her sight and hearing are unimpaired, and there is no other person who can so well instruct in the Chow Ritual. The monarch immediately summoned the old lady to the Hall of Instruction, and he had a canopy of crimson silk erected where, behind its curtains, she could sit and teach.

One hundred and twenty disciples assembled in this hall, and were taught by Sung the learning of the Chow Ritual, so that its resurrection in the empire was due to her energy.

Chapter XLV.

Ch'ang Sun, the Empress of T'ai Tsu, often regretted that the deeds of the women of ancient times should be forgotten, and she wrote a book in thirty-six sections to commemorate them. When she died, the superintendent of the palace presented this book to the Emperor. [Having read it] he said to his prime minister: "The Empress' book is sufficient to make known the laws of propriety to the women of a myriad generations. Think not that I am giving way to useless grief, not knowing that death is the decree of Heaven. But I cannot forget that when I enter the palace I

shall hear no more her words of reproof and exhortation. I have lost her who was as my conscience, my right hand. [Can I cease to grieve?]

Chapter XLVI.

In the T'ang dynasty the vice-president of one of the Boards had a wife possessed of a fine mind and stored with learning. Her niece was to enter the harem of the Emperor Yung, and the aunt collected from the classics, for her use, the most important passages, making "The Woman's Classic of Filial Piety," in eighteen chapters. This she did for fear that her niece might not understand the Classic of Odes and the Book of Rites. [When her work was done] she submitted it with a letter to the inspection of the Emperor.

She says of her book. . . . . "I dare not take it on myself to instruct anyone, for I deem the lady Ts'ao to be mistress in this department.

"Yet, while my work is not worthy to be mentioned with the precious classics of old, it may be of some small use [to the ladies of] the inner courts."

The Emperor graciously accepted her book, and was so pleased with it that he commanded it should be published.

Chapter XLVII.

In the Sung family there were five sisters, the eldest named Joh-hwa, then in their order, Joh-chao, Joh-lun, Joh-hien, Joh-tsing. The eldest was the most deeply learned, and was fluent with her pen, writing the celebrated work "Instructions for Women," but Joh-chao wrote the explaining and enforcing commentary thereon. All the sisters were remarkably bright, intelligent, and proficient in classic lore, and they gave up marriage and devoted themselves to study, determined that their family should be celebrated for learning.

These sisters were invited to live in the imperial palace, with the honorary designation "Heads of the Hanlin," and through the reigns of three sovereigns they were treated with honor as teachers of propriety.

After their death they were styled "The Princesses of the Kingdom of Liang."

Chapter XLVIII.

Sü was the wife of an Emperor of the Ming dynasty. She thought that none of the books written for women were perfect, comparing them to ferries without boats, or to finished boats whose maker had lost his tools, and so could not correct a flaw, or add an improvement.

In the winter of the second year of Yung Lo she herself prepared a treatise on the affairs of the Inner Apartments, devoting the first chapters to instructions how to cultivate womanly virtue, and the last chapters to admonitions on the treatment of relatives [and associates]. Thus she tranquilized all within the palace, and transmitted her rules [for harem government] through the centuries. She was only forty-six years of age when she died. After that her honorary style was "Benevolent, Filial [Princess]."

Chapter XLIX.

Su Hwei was the wife of Tow T'ao, who was once governor of a district in the south, and was afterwards banished by the Emperor. He took his favorite concubine, to cheer his exile, but left Su behind, and would not even write to her. She in her grief was perpetually mourning his departure, and she composed an ode, and embroidered it on satin, in a circular scroll work. The embroidery was in brilliant colors, so skilfully blended that the effect was dazzling. The embroidery was eight inches in width, and the number of characters worked upon it was more than eight hundred, arranged in thirty lines, in the ode form. They were worked in an intricate pattern, along and across, back and forth, the meaning complete in the most elegant Wun-li. There was not a single mistake, nor was anything omitted. [This woman displayed] a wonderful capacity, of which there is

no other example in ancient or modern times. The pattern was called "The Gem Sphere" ["its peculiarity seems to have been that one might begin at any one of the thirty lines, and by reading round make perfect sense, perfectly rhymed"].

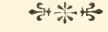
T'ao was touched [by the plaintive grief of this ode] and sent for his wife, treating her with much kindness.

As her ode contains no moral instruction, we do not record it here, but her achievement in embroidering more than eight hundred characters, so handsomely and in such elegant Wun-li, may be styled an unsurpassed success, the fame of which must not be allowed to die.

Chapter L.

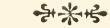
Sun Wei-lan lost her mother when she was six years old. Her father taught her the classics and the historical books, and she could recite them with a clear, pleasant tone. She could herself, as an admirable and accomplished scholar, compose odes and songs on any subject, but she always threw them away [as of no importance]. Her friends urged her not to do this, and she replied: "It pleases me according to my mood to write these things, but [as a general thing] women ought to engage only in women's employments, such as weaving silk bands and cords, and [taking care of the household]. Poetical composition is not their proper business." Wei-

lan's words are true, odes and songs are merely elegant trifles. There are certainly books of correct instruction and narratives of virtuous actions, that women should be allowed to read and talk about, but if a woman has not such books, it is better that she should not read at all.



Chapter LI.

The Book of Ritual gives these rules for the training of girls:—"Girls in their tenth year do not leave their homes. A governess instructs them in the feminine graces, and to be obedient. They take in hand hemp and linen, manage silk cocoons, weave cloth, silk belts and cords. They learn female employments and to take charge of clothing; they look after the sacrifices, receive the care of wine sauces, square and round grain vessels, pickled fruit and meat. In the rites [to the ancestors] they must assist, pouring out libations of wine."



Chapters LII-LVI.

[Out of the tedious waste of dullness a few passages are culled to show the Chinese "conclusion of the whole matter".]

The employments of women are very insignificant, yet for women to be lazy in pursuing them, is at the root of all the confusion and destruction worked under heaven.

The Emperor and Empress resemble the sun and moon and Yang and Ying. If they agree [the empire enjoys] the perfection of tranquility. The Emperor, as he regulates the government and rites for his subjects, sets forth an example for fathers; the Empress, as she regulates the rules of the harem, is the pattern for mothers, and therefore the Emperor and Empress are called the father and mother of the people.

An unpolished jewel cannot be made an ornament, an untaught man cannot know doctrine.

Although a table is covered with excellently prepared dishes, you will not know their flavor if you do not partake of them; although a doctrine be perfect, if you do not learn [and practise it] you do not understand its worth. Women from birth even to old age are secluded in the inner apartments: they are sorrowful or happy, according to the will of others: how can they know about lives outside, or have various principles of action?

It is Heaven's rule that four seasons make a complete year, so the rule to make a complete woman is for her to practise thoroughly woman's virtues.

There are women who have been dead hundreds and thousands of years, yet, in the memory of their virtues, their words, their deportment, their employments, they are living in it to-day.

The object of this book has been to set forth woman's virtues and their correct source ; to narrate woman's wise words, and caution against foolish ones ; to tell of woman's deportment, thus inducing its readers to be upright and modest : to describe woman's employments, exhorting [those who read] to be industrious. . . . . The good of which you read you should with energy practise. If those in the inner apartments correct their hearts, cultivate their persons, are harmonious in their families, then households will be well regulated; all households being well regulated, then the kingdom will be well governed. . . . . The kingdom being well governed, all under heaven rest ; this may be deemed the scholar's inheritance.

The End.

CENTRAL CIRCULATION
CHILDREN'S ROOM

SHANGHAI:

KELLY & WALSH, LIMITED, PRINTERS.

1891.

SEP 22 1949